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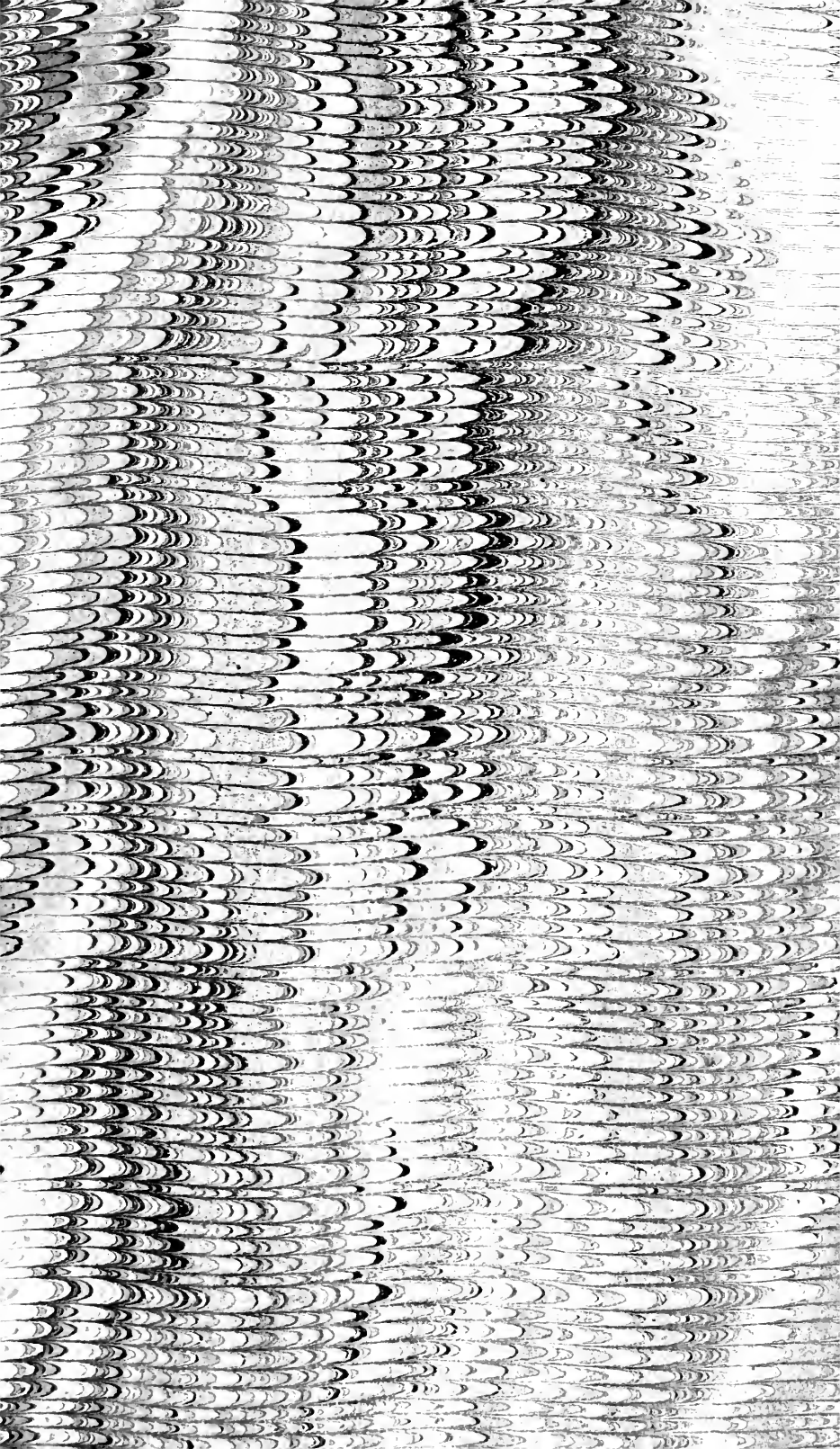
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NEW TRANSLATION

OF

THE BOOK OF JOB.

A
NEW TRANSLATION
OF
THE BOOK OF JOB,
WITH AN
INTRODUCTION,
AND
NOTES CHIEFLY EXPLANATORY.

BY GEORGE R. NOYES.

Second Edition.

WITH CORRECTIONS AND ADDITIONS.

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TO
ANDREWS NORTON,
MY FORMER INSTRUCTOR AND CONSTANT FRIEND.

THIS VOLUME
IS GRATEFULLY AND AFFECTIONATELY

Inscribed.

GEORGE R. NOYES.

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INTRODUCTION.

THE work, which it is the design of the present volume to illustrate, is in many respects one of the most remarkable productions of any age or country. It is, without doubt, in its general plan, as well as in the rhythmical construction and high poetic character of its language, a work of art. Deep thought and long continued study must have been united with genius in its production. Yet has it, in a much higher degree than most compositions, the freshness of an unstudied effusion of the soul of the author; a soul full of the sublimest conceptions of the Parent of nature and his glorious works, and of true and deep sympathy with all that is great and amiable in the character, and affecting in the condition, of man. The imagination of the author seems to have ranged freely through every part of the universe, and to have enriched itself from almost every department of nature and of art. Whether he attempt to describe the residence of Him "who maintaineth peace in his high places," or "the land of darkness and the shadow of death," the passions and pursuits of man, or the nature and features of the animal creation, the phenomena of the air and the heavens, or the dark operations of the miner, he is ever familiar with his subject, and seems to tell us what our eyes have seen and our ears have heard. And not more remarkable are the richness and vigor of his imagination than his power in representing the deep emotions and the tender affections of the soul. Admirable, too, in a poem of so high antiquity, is the skill with which he makes all the delineations of the human heart and all the descriptions of external nature subservient to the illustration of one important moral subject; thus uniting the attributes of the poet and philosopher. It is true, that we miss the perfection of Grecian art in the structure of this work; and his plan required him to set forth the general workings of the human heart, rather

than to delineate the nicer shades of human character. It was in harmony with the philosophical design of the work, that his characters should make speeches, rather than converse. Yet no one can fail to perceive the unity of design which pervades the work, and the adaptation of the various parts to its completion.

The first place among the Hebrew poets has usually been assigned to Isaiah. But in what respect the Great Unknown, the author of the book of Job, can be regarded as inferior to any Hebrew poet, or any other poet, unless perhaps we except Shakspeare, I am at a loss to conceive. In comprehensiveness of thought, and richness and strength of imagination, he seems to me to be unsurpassed, and in depth and tenderness of feeling incomparable, when we consider that female loveliness constitutes no part of the interest of the work. But to delineate the excellences and beauties of the book of Job is a task far beyond my capacity. They must be understood and felt, rather than described.

There has been much discussion in former times, in regard to the particular department of poetry and literature, under which the book of Job should be classed. Undue importance has, without doubt, been attached to this question; and the scope and spirit of the work have in a degree been lost sight of, in the eagerness to establish its claim to a particular name, or its place in a particular department of poetical composition. The truth is, that there is nothing that bears an exact resemblance to it in Grecian, Roman, or modern literature. It has something in common not only with different forms of composition, but with different departments of literature. Those, who have given it the appellation of an epic poem, have applied to it a term the least suited to its character, and the most unjust to its claims, as a work of art. They have made unimportant circumstances in regard to its form of more consequence than its substantial character, spirit, and design. Nothing can be more evident than the fact, that to excite interest in the personal fortunes of Job, as the hero of a poem, was not the principal design of the writer. Still less was it his design to unfold characteristic traits in the other personages introduced into the work. Some, it is true, have discovered, as they supposed, striking characteristic traits in Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, and have pointed out the different de-

degrees of severity which they exhibited towards their friend in his distress. It appears to me that these writers have drawn largely upon their own imaginations to make out their representations. There is, no doubt, some diversity in the manner and substance of the discourses of the friends of Job. The author may have put the longest and best speeches into the mouth of an inhabitant of a city so famous for its wisdom as Teman*; and to young Elihu, whom some regard as an interloper, thrust into the place he occupies by a later writer than the author, he certainly assigns the language of a young man who has made rather an extravagant estimate of his abilities and his consequence. But I seek in vain for evidence that the author made it a principal object to excite an interest in the actions or characters of the personages whom he introduces.

There is more plausibility in the views of those who have regarded and named the book of Job a dramatic poem. For, undoubtedly, the character of Job has a tragic interest, and reminds one of the most interesting characters of Grecian tragedy, suffering by the will of the Gods, or the necessities of Fate. In regard to its form, there is something resembling dialogue, and something which bears a distant resemblance to a prologue and epilogue. The author has also skilfully introduced into various parts of the work hints having reference to the final issue of the fortunes of Job, similar to those which occur in the best of the Greek tragedies. See Ch. viii. 6, 7; xvi. 19; xix. 25, &c., compared with Ch. xlii. Still, to give the name of a drama or a tragedy to this production is to give it a name from what is incidental to it, rather than from its pervading spirit and prominent design. In fact to call it a poem of any kind fails to suggest the characteristic feature of the work, though it contains poetry, which, perhaps, has never been surpassed.

If we have regard to the main design, the substance and spirit of the work, we shall refer it to the department of moral or religious philosophy. It contains the moral or religious philosophy of the time when it was produced. It is rather a philosophical religious discussion in a poetical form, than an epic poem or a drama. It is the effusion of the mind and heart of the author upon a moral

* Jer. xlix. 7.

subject which has agitated the human bosom in every age. Still, the author was a poet, as well as a religious philosopher. In the mode of presenting the subject to his readers, he aimed, like other poets, to move the human feelings by exhibitions of passion and scenes of distress, and to please the taste by the sublime flights of his imagination. He aimed to give the highest interest to his subject by clothing his thoughts in the loftiest language of poetry, and arranging them in the measured rhythm which is one of the characteristics of Hebrew poetry.

The main subject of this *unique* production is the ways of Providence in regard to the distribution of good and evil in the world, in connexion with the doctrine of a righteous retribution in the present life, such as seemed to be contained in the Jewish religion. It sets forth the struggle between faith in the perfect government of God, or in a righteous retribution in the present life, and the various doubts excited in the soul of man, by what it feels or sees of human misery, and by what it knows of the prosperity of the contemners of God. These doubts the author expresses in strong and irreverent language from the lips of Job; while the received doctrine of retribution, which pervades the Jewish religion, is maintained and reiterated from the personages introduced as the friends of Job.

The subject is one which comes home to men's business and bosoms. Even under the light of Christianity, perhaps there are few who have not in peculiar seasons felt the strife between faith in the perfect government of God, and the various feelings excited in the mind by what they have experienced or witnessed of human suffering. The pains of the innocent, of those who cannot discern their right hand from their left hand, the protracted calamities which are often the lot of the righteous, and the prosperity which often crowns the designs of the wicked, have at times excited wonder, perplexity, and doubt in almost every thinking mind. We, as Christians, silence our doubts, and confirm our faith, by what experience teaches us of the general wisdom and benevolence of the Creator, by the consideration that affliction comes from the same merciful hand that is the source of all the good that we have ever enjoyed, by the perception of the moral and religious influen-

ces of adversity, and especially by the hope of the joy in a better world set before those who endure to the end. The Apostle could say, for the consolation of himself and his fellow-sufferers, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." And every Christian knows that the Captain of his Salvation ascended to his throne of glory from the ignominious cross. The cross is the great source of the Christian's consolation. But let us suppose ourselves to be deprived of those sources of consolation which are peculiar to a disciple of Christ, and we may conceive of the state of mind of the author of the book of Job, upon whom the sun of righteousness had never dawned. Is it strange that the soul of a pious Jew, who lived before "life and immortality were brought to light through the gospel," should have been agitated by the conflict between such a faith in retribution as his religion seemed to require, and the doubts and murmurings excited by what he felt and saw of the calamities of the righteous, and witnessed of the prosperity of the wicked? One of the most enlightened of the Romans, when called to mourn the early loss of the children of his hopes, was led, as he says, almost "to accuse the gods, and to exclaim that no providence governed the world." An Arabic poet, quoted by Dr. Pococke,* writes :

Quot intellectu præstantes in angustias rediguntur !

Et summè stolidos invenies prospere agentes !

Hoc est quod animos perplexos relinquit,

Et egregiè doctos Sadducæos reddit.

How many wise men are reduced to distress !

How many fools will you find in prosperity !

It is this that leaves the mind in perplexity,

And makes Sadducees of very learned men.

We think that many have stated too strongly the argument for the immortality of the soul, drawn from the apparent inequalities of the present state. To maintain that there is little or no retribution in this part of the Creator's dominions appears to me not the best way of proving that there will be a perfect one in another part of them. But the sentiments referred to may serve to illustrate the mental condition of a pious man of exalted genius, who appears to have had

* Not. in Port. Mos. C. vii. Opp. p. 214.

no conception, or at least no belief, of a state after death that was desirable in comparison with the present life.

In Ps. lxxiii. we have the thoughts which passed through the mind of another upon the same subject :

Yet my feet almost gave way ;
 My steps had well nigh slipped ;
 For I was envious of the profane,
 When I saw the prosperity of the wicked, &c.

Ps. xxxvii. may also be considered as being upon the same subject, and, in fact, the book of Ecclesiastes, though a more skeptical spirit seems to pervade the latter than either of those psalms, or the book of Job.

Such being the subject which filled the mind of the author of Job, the question arises, how he has treated it, or what he aimed to accomplish in regard to it. That, in his own view, he had solved all the difficulties which embarrass the understanding in regard to it is not very probable. But that he proposed to establish some truths in relation to it, as well as to inculcate the duty of entire submission to God, and unreserved faith in him, is, I think, clear. I do not believe, with De Wette, that he means to leave the subject an utter mystery, and merely to bring man to a helpless consciousness of his ignorance. The most prominent part of the author's design is, indeed, to enforce the duty of unqualified submission to the will of God. A part of it is, also, to illustrate the truth, that moral character is not to be inferred from outward condition ; that afflictions are designed as the trial of piety, and that they lead in the end to higher good than would otherwise be obtained, and thus to assert eternal providence, and justify the ways of God to man. And while he enforces the duty of entire submission, he also plainly intimates that unfounded censures and unkind treatment of a friend in distress are more offensive to the Deity than those expressions of impatience which affliction may wring from the lips of the pious.

The author aims to show that, in the distribution of good and evil in the world, God is sometimes influenced by reasons which man can neither discover nor comprehend, and not solely by the merit or demerit of his creatures ; that the righteous are often

afflicted, and the wicked prospered; but that this course of providence is perfectly consistent with wisdom, justice, and goodness in the Deity, though man is unable to discern the reasons of it; that afflictions are often intended as the trials of piety and the means of moral improvement; that man is an incompetent judge of the divine dispensations; that it is his duty, instead of rashly daring to penetrate, or to censure, the counsels of his Creator, to submit to his will, to reverence his character, and to obey his laws; and that the end will prove the wisdom as well as the obligation of such submission, reverence, and obedience.

In this view, I have taken the whole book, as we now have it, to be genuine. I think this supposition is attended with the fewest difficulties. Those who discard the speech of Elihu, the twenty-eighth chapter, and part of the twenty-seventh, and the prose introduction and conclusion, must give, of course, an account of it somewhat different.

In order to accomplish the design, or express the views, which I have exhibited, in such a manner that his work should possess the highest interest for his readers, the author employs a form of composition resembling that of the drama. He brings forward a personage, celebrated probably in the traditions of his country, as distinguished for the excellence of his character, and the vicissitudes through which he had passed. In the delineation of the character and fortunes of this personage, he uses the liberty of a poet in stating everything in extremes, or painting everything in the broadest colors, that he might thus the better illustrate the moral truth, and accomplish the moral purpose, which he had in view.

He introduces to the reader an inhabitant of the land of Uz, in the northern part of Arabia, equally distinguished by his piety and his prosperity. He was pronounced by the Searcher of hearts an upright and good man; and he was surrounded by a happy family, and was the most wealthy of all the inhabitants of the East.

If virtue and piety could in any case be a security against calamity, then must Job's prosperity have been lasting. Who ever had more reason for expecting continued prosperity, the favor of

men, and the smiles of providence? "But when he looked for good, evil came." A single day produces a complete reverse in his condition, and reduces him from the height of prosperity to the lowest depths of misery. He is stripped of his possessions. His children, a numerous family, for whom he had never forgotten to offer to God a morning sacrifice, are buried under the ruins of their houses, which a hurricane levels with the ground; and finally he is afflicted, in his own person, with a most loathsome and dangerous disease. Thus the best man in the world has become the most miserable man in the world.

The reader is made acquainted in the outset with the cause of the afflictions of Job. At an assembly of the sons of God, or the inhabitants of heaven, in the presence of the Governor of the world, an evil spirit, Satan, the adversary in the court of heaven, had come, on his return from an excursion over the earth, to present himself, or to stand in readiness to receive the commands of God. Jehovah puts the question to Satan, whether he had taken notice of the model of human excellence exhibited in the character of his servant Job, and sets forth the praises of the good man in terms so emphatic, as to excite the envy and ill-will of that suspicious accuser of his brethren. Satan intimates that selfishness is the sole motive of Job's obedience; that it was with views of profit, and not from sentiments of reverence toward God, that he paid him an outward service; that if Jehovah should take away the possessions of him whom he believed so faithful, he would at once renounce his service. "Doth Job fear God for nought?" To establish the truth of what he had said in commendation of his servant, Jehovah is represented as giving permission to Satan to put the piety of Job to the test, by taking away at once all his possessions and all his children. But the evil spirit gains no triumph. Job remains true to his allegiance. He sins not even with his lips. — There is yet another assembly of the heavenly spirits, and here the hateful spirit, the disbeliever in human virtue, will have it, that it is love of life, the dearest of all possessions to man, which retains Job in his allegiance. Satan therefore is represented as having permission to take from Job all that can be called life, except the mere consciousness of existence, and the ability to express his sentiments, in the condition to which he is reduced, by the infliction of a most

loathsome disease. And yet this good man, in this lowest point of depression, is represented as remaining patient so long, that when his wife, whom Satan appears to have spared to him for no good purpose, tempted him to renounce his allegiance to God, he calmly answers, "Shall we receive good at the hand of God, and shall we not receive evil?" Thus far, he did not sin with his lips.

But when the fame of Job's sufferings had spread abroad, and had drawn around him a company of his friends, who had left their distant homes to sympathize with him in his calamities, he is represented as giving vehement utterance to his long repressed impatience, and pouring out his complaints and doubts in rash language, with which the reader is prepared to sympathize, only by the account which has been given of the cause of his afflictions in the introductory chapters.

But the friends of Job, who, of course, are not acquainted with the cause of his sufferings in the occurrences of the heavenly assembly, are thrown into amazement at the condition in which they find their friend, and the expressions uttered by him, whom they had heretofore looked upon as a wise and good man. They are silent while they witness only his dreadful sufferings; but when they hear the vehement and rash complaints which are extorted from him by the severity of his distress, they refrain no longer from expressing their sentiments respecting the cause of his calamities. Thus commences a discussion respecting the causes of human sufferings between Job and his friends. They are represented as holding the doctrine of a strict and perfect retribution in the present life; as maintaining that misery always implies guilt; and hence, instead of bringing him comfort and consolation, they accuse him of having merited his misfortunes by secret wickedness. They exhort him to repentance, as if he were a great sinner, suffering the just punishment of his crimes.

Job repels their insinuations with indignation, and firmly maintains his innocence. He knows not why he suffers. He complains of severe treatment, and asserts that God afflicts equally the righteous and the wicked. His friends are offended at his sentiments, and undertake to vindicate the conduct of the Deity towards him. They repeat with greater asperity their charges of wickedness and impiety, and even go so far as to accuse him of particular crimes.

But the more they press their accusations, the more confident is he in his assertions of his innocence, or of the justice of his cause. He avows his conviction that God will one day manifest himself as the vindicator of his character. He appeals to him, as the witness of his sincerity; denies the constancy, and even the frequency of his judgments upon wicked men, and boldly asks for an opportunity of pleading his cause with his Creator, confident that he should be acquitted before any righteous tribunal. His friends are reduced to silence, Bildad closing their remarks by a few general maxims respecting the greatness of God and the frailty of man, and Zophar not undertaking to say anything.

The spirit of Job is somewhat softened by their silence, and he retracts some of the sentiments, which, in the anguish of his spirit, and the heat of controversy, he had inconsiderately uttered. "He proceeds with calm confidence, like a lion among his defeated enemies." He shows that he could speak of the perfections of God, and express all that was true in their positions, in a better style than any of them. He now admits, what before he seemed to deny, that wicked men are often visited by severe punishment. But from his main position he does not retreat, that misery is not always the consequence of wickedness, and that God has a hidden wisdom in regard to the distribution of happiness and misery, which it is impossible for man to fathom. He then proceeds, with a melting pathos, to describe his present, in contrast with his former condition, and to give a most beautiful picture of his character and life, very pardonable in one of whom the reader knows what has been said by the Governor of the world before the angels of heaven. From this he is led to renewed protestations of his innocence, and of his desire to have his cause tried before the tribunal of his Creator.

In this stage of the discussion, a new disputant is brought forward, probably for the purpose of expressing some thoughts of the author on the design of afflictions, and for the purpose of forming a contrast, in respect to style and manner, with the manifestation of the Deity which follows. Elihu is represented as a young man coming forward with an air of great consequence, though in words he ascribes the burden, with which his breast was laboring, to the inspiration of God. "Like most inspired men of the same sort, he

is assuming, bold, and supercilious." He does, indeed, bring forward some thoughts on the moral influence of afflictions which had not been uttered by the friends of Job, maintaining that, though they may not be the punishment of past offences, nor evidence of guilt, they may operate as preventives of those sins which the best of men sometimes commit, and as a salutary discipline, for the correction of those faults of which a man may be unconscious, until his attention is awakened by adversity. Thus he gives a more rational conjecture than the three friends of Job, in regard to the precise cause of his afflictions, but does not give the true account of it, as it is stated in the introductory chapters. No one thinks it worth while to reply to Elihu.

Human wisdom, the learned wisdom of age, and the unbiassed genius of youth have now been exhausted upon the subject. At length, therefore, the Supreme Being himself is represented as speaking from the midst of a tempest, and putting an end to the controversy; the dignity of his introduction being rendered more impressive by the almost ludicrous flourishes with which Elihu had entered into the contest.*

The Creator decides the controversy in favor of Job. Jehovah does not, however, condescend to explain or vindicate to him the ways of his providence; but with overpowering force convinces him of his inability to fathom the divine counsels, produces in him a sense of his weakness and ignorance, and leads him to profound repentance on account of the rashness of his language; and thus prepares the way for the final vindication of his faithful servant. In a strain of sublime irony he requests him, who had spoken with such confidence and boldness of the ways of God, to give an explanation of some of the phenomena which were constantly presented to his view; of the nature and structure of the earth, the sea, the light, and the animal kingdom. If he were unable to

* "How vast the difference," says Herder, "between the words of Jehovah and the language of Elihu! It is but the feeble, prolix babbling of a child, in comparison with the brief and majestic tones of thunder in which the Creator speaks. He disputes not, but produces a succession of living pictures; surrounds, astonishes, and overwhelms the faculties of Job with the objects of his inanimate and animated creation."

explain any of the common phenomena of nature, how could he expect to comprehend the secret counsels and moral government of the Author of nature?

But having shown the reasonableness of entire confidence in his unsearchable wisdom, and submission to his darkest dispensations, the Supreme Judge does decide the controversy in favor of Job. He declares that he had spoken that which was right, that is, in maintaining that his misery was not the consequence of his guilt, or that character is not to be inferred from external condition; and that the friends of Job had not spoken that which was right, in condemning him as a wicked man on account of his misery, or in maintaining that suffering always implies guilt. The cause of Job's afflictions has already been communicated to the reader in the introductory chapters, namely, that they were appointed as a temporary trial of his virtue, in order to vindicate the judgment of Jehovah concerning him, and to prove against all gainsayers the disinterestedness of his piety. Finally, Jehovah bestows upon Job double the prosperity which distinguished him before his affliction, and thus compensates him for the calamities he had suffered, thereby showing, for the consolation of all who endure affliction, that the end of the good man will show his wisdom.

If the general design of this wonderful production be such as I have described, the question, whether Job was a real, or a fictitious character, becomes almost too unimportant to be discussed. Truth was illustrated and duty enforced by parable as well as by history, by him who spake as never man spake. Certainly some of the circumstances of the life of Job have the air of fiction, and may have been invented for the promotion of the moral and religious design which we suppose the author to have had chiefly in view.

That the sentiments of Job, and of the different disputants, as well as those which are represented as proceeding from the lips of the Creator, must all be regarded as the effusions of the poet's own mind, is also too plain to need argument. The whole structure and arrangement, thoughts and language, form and substance of the work must all have proceeded from one and the same mind.

The supposition, that so beautiful and harmonious a whole, every part of which bears the stamp of the highest genius, was the

casual production of a man brought to the gates of the grave by a loathsome disease, and of three or four friends who had come to comfort him in his affliction, all of them expressing their thoughts in poetical and measured language; that the Deity was actually heard to speak half an hour from the midst of a violent storm; and that the consultations in the heavenly world were actual occurrences, is too extravagant to need refutation.

On the other hand, it is against probability and against analogy, to suppose that no such person as Job ever existed, and that the work has no foundation in fact. The epic and dramatic poets, ancient and modern, have usually chosen historical rather than fictitious personages as their principal characters, as being better adapted to secure the popular sympathy. It is therefore probable that Job was a real character, at least in the same sense in which the Adam and Eve of *Paradise Lost* were real characters. It is probable that tradition had handed down the name of such a person as Job, distinguished for his piety and his trials, his virtue and its reward. This tradition the author stated and embellished in a manner adapted to promote the chief object of his work.

A more important question at the present day relates to the integrity of the work; whether we have it as it came from the author, or whether various additions have been made to it in later times.

The genuineness of the introductory and concluding chapters in prose, of ch. xxvii. 7 — ch. xxviii., and of the speech of Elihu, has been denied, with great confidence, by several German critics, upon what I regard as very insufficient grounds. The latest and most important writer who has maintained this opinion is De Wette, a scholar of great learning and fine taste, but, as I think, not of the most exact judgment upon every subject. His valuable *Introduction to the Old Testament* having been announced as prepared for publication in this country, it may be well to examine the arguments which he has adduced against the genuineness of the above mentioned parts of Job.

Against the prologue and epilogue he urges, "that the perfection of the work requires their rejection, because they solve the problem which is the subject of the work, by the idea of trial and compensation; whereas it was the design of the author to solve the ques-

tion through the idea of entire submission on the part of man to the wisdom and power of God." Thus, from a part of the work, De Wette concludes what was the whole design of the author, and then rejects whatever is inconsistent with this supposed design. But there is no necessity for the supposition of such an entire unity of purpose as De Wette supposes. Much more probable is it, that the author not only designed to establish the necessity of unhesitating faith and unwavering submission, but also to throw all the light in his power upon the subject, for the benefit of the understanding. If he has not completely solved the question which forms the principal subject of discussion, it does not follow that he did not undertake to do it; or, at least, to remove from it all the difficulties which he could remove. If it were even admitted, which I do not admit, that there is not a perfect consistency and unity in the views of a poet writing upon a very deep subject, he would not be the only one who has written inconsistently on the origin and design of evil. Would it be reasonable to reject as ungenueine all those parts of Soame Jenyns's work on the origin of evil which Dr. Johnson points out as inconsistent with its main design, or with other parts of it?

Far more reasonable is it to gather the author's design from a view of the whole work; especially as there is no inconsistency in the supposition that he endeavored to clear up the subject in view of the understanding, as well as to illustrate the necessity of the entire submission of the heart to God's will.

Besides, the prologue is important, not only as containing, in part, the solution of the subject, but as a preparation for the reader in estimating the character and language of Job. We could hardly sympathize with the imprecations with which he commences, or with his irreverent language toward the Deity, or even with his bold assertions of his innocence, unless we were assured, upon higher authority than his own, that he was, what he professed to be, an upright and good man. The whole takes a far deeper hold upon our sympathy, when we know that he, who is in a state of such extreme depression, suffering reproach and condemnation from fallible men, has a witness in heaven and a record on high, having received the praise of an upright and good man from the Searcher of hearts before the angels in heaven.

The objection against ch. xxvii. and xxviii. is, that there is an apparent inconsistency between the language of Job here assigned to him, and what he has uttered in ch. xxi. This inconsistency is obvious, and was long ago observed by Kennicott. See his note on ch. xxvii. 7. And if the object of the poet was to represent merely a persevering, unbending character, like the Prometheus of Æschylus, there might be some force in the objection. But if the design of the work be, as we have represented it, to throw all possible light upon a moral subject, it is well that Job should retract what he had uttered in the heat of passion, and admit all that he could admit with truth, and in consistency with his main position, that he was innocent, or that misery is not always a proof of guilt. The great object of the poem is in fact advanced by such a course, and by Job's anticipating in some measure, in ch. xxviii., the arguments of the Supreme Judge. All that Job admits is not really inconsistent with what he says in ch. xxix., xxx., xxxi., and does not bring the subject to a crisis too soon.

In regard to the speech of Elihu, it is objected, that it differs in style from that of the other speakers; that it is weak, prolix, studied, obscure; that it is distinguished from the genuine parts of the book by the use of favorite expressions, and by reminiscences from the thoughts of some of the other speakers. That there is a difference between the language of Elihu and that of the other speakers is conceded; but the answer is, that it was designed; that a different style was assumed by the author. There is some difference of manner in the speeches of the other adversaries of Job. It is more marked in the speech of Elihu, because he was a young man. Youthful forwardness was more inconsistent with Eastern feelings and manners than with ours. See ch. xxix. 8. And it is not strange that the poet should not give the most respectable appearance to a young man appearing upon such an occasion.

It is rather evidence of skill in the poet, that he renders the sublime manifestation and language of the Deity more striking, by contrast with the flourish and parade exhibited in the manner and language of young Elihu. In regard to favorite expressions, and the reminiscences of the language of the other speakers, I should think they were circumstances of little importance. They may, at

any rate, be the result of design, as part of the manner of Elihu, or they may be the result of inadvertence.

It is objected, secondly, that the speech of Elihu weakens the speeches of Job and of the Deity, in ch. xxix., xxx., xxxi., xxxviii., &c., obscures the relation in which these stand to each other, and, in part, anticipates what that of the Deity contains. We have already replied to this in part, by the observation, that the majesty of the Divine appearance is heightened by contrast with that of Elihu. It may be observed, too, that all the speakers have anticipated more or less of the argument of the Deity, and could not well say anything of the Creator, or his works, without doing it. But, as a whole, the speech of the Deity is remarkably distinguished from any of them. As to the interruption of the connexion between the speech of Job and that of the Deity, it is not very important. But let it be conceded, for the sake of argument, that the omission of the speech of Elihu would contribute to the perfection of the work, or that it is in itself somewhat inferior to other parts of it. What then? Do not the critics and reviewers imagine that they can improve many of the productions of genius by the addition of a part here, or the subtraction of a part there? Besides, the author does give one view of the cause of human suffering in this discourse, which is not distinctly stated elsewhere. Ch. xxxiii. 14 - 28.

It is objected, in the next place, that Elihu perverts the language of Job, a thing which would have been done only by a person who was not the author of the work. To this it may be replied, that, though the particular passages, which Elihu pretends to quote, are somewhat perverted, yet he hardly ascribes to Job worse sentiments than he had elsewhere expressed, as in ch. xxi. Besides, it is not unnatural in a disputant, especially a young one, to misapprehend a question, or to pervert the language of an opponent.

It is said, again, that Elihu receives no answer. I apprehend that it was agreeable to Eastern feelings that such a forward young man should receive no answer.

It is said that Job is mentioned by name in the speech of Elihu, and not elsewhere. But surely so unimportant a circumstance, occurring in a speech where difference of manner was to be expected, affords very slight ground for suspecting its genuineness.

Lastly, it is said, Elihu is not mentioned in the prologue and epilogue. It is sufficient answer to this, to say, that the author thought it proper to have but three speakers in the principal part of the debate, and to give a special introduction to Elihu in ch. xxxii. His judgment on this point may not have been as good as that of some of the German professors; but I see not why we should alter his plan on that account. As to the fact that he is not mentioned in the epilogue, it may have been for the reason above assigned for his receiving no reply from Job, or because nothing occurred to the author which was particularly appropriate to be said to him.

On the whole, if it were even admitted that the style of Elihu is so diverse from that of the rest of the poem as to be somewhat remarkable, or not wholly explained by what has been said, yet, when we consider the strong presumption that such a work as the book of Job would not be tampered with by his countrymen, and especially by a poet of no mean pretensions, I cannot help having a strong persuasion of the genuineness of all the passages under consideration. I can well conceive of additions being made to annals or history. But one would think that a Jew, and especially a Jewish poet, must have had a stronger motive than any of which we can conceive, to induce him to tamper with such a production as the book of Job, and that there must have been some obstacles to the reception of his appendages to such a work, had he been disposed to make them.

As to the country of Job, or, in other words, the scene of the poem, there has been a diversity of opinion amongst distinguished scholars. I was formerly inclined to adopt the opinion of those who supposed it to be Idumea. I now think that Lam. iv. 21, which, at first view, seems to favor this supposition, in fact indicates that the land of Uz was not a part of Idumea, and that the prophet speaks of the Edomites as having gained possession of a country which did not belong to them. It appears to me, too, that Jer. xxv. 20 is also decisive of the question; else why does the prophet speak of the kings of the land of Uz, and of Edom, in the next verse, as separate nations, to whom he was to extend the cup of indignation?

I now think it more probable that the land of Uz was in the northern part of Arabia Deserta, between Palestine, Idumea, and the Euphrates. Ptolemy speaks of a tribe in this region, called ὙΑΙΟΑῖροι, which may perhaps have been written ὙΑΙΟῖροι; (see Ros. Com. in Job. p. 30;) and the Septuagint renders Uz, ὙΑΙΟῖροις. This country would then be near the Chaldeans and Sabeans, by whose incursions the property of Job is said to have been lost. It is more properly entitled to the appellation of the East than Idumea, which was nearly south of Palestine. The beautiful valley of Damascus, which Jahn supposes to have been the country of Job, could hardly have been so extensive as to account for the expression, "all the kings of the land of Uz," in Jer. xxv. 20.

A more interesting question remains to be spoken of, namely, in what country, and in what age, did the author live?

I shall not enter into a discussion of the various conjectures which have been offered in regard to the author of the book. Why should we seek to form an opinion, where there are absolutely no data on which to ground it? To me it seems highly probable that the author of this incomparable production was one of whom we have no records and no other remains. The opinions of those who have undertaken to name the author are widely diverse. Lowth attributes it to Job himself; Lightfoot and others, to Elihu; some of the Rabbinical writers, as also Kennicott, Michaelis, Dathe, and Good, to Moses; Luther, Grotius, and Doederlein, to Solomon; while Warburton ascribes it to Ezra.

Respecting the age in which the author lived, it might seem, at first view, that some judgment could be formed on internal grounds. But, in consequence of our imperfect acquaintance with the state of civilization, knowledge, opinions, and manners in ancient times, it is difficult to form a satisfactory opinion upon the subject.

Some eminent scholars, as Lowth, Eichhorn, and Ilgen, have supposed that the author lived before the settlement of the Israelites in the land of Canaan. The principal argument in favor of this opinion is the absence of allusions to the institutions, rites, and ceremonies introduced by Moses, and to remarkable events in the history of the Jewish nation. This argument would be more satisfactory, if the characters, as well as the author, of the work

had been Hebrews. But as they were Arabians, who had nothing to do with the institutions of Moses, it is plain that a writer of genius would not have been guilty of the absurdity of putting the sentiments of a Jew into the mouth of an Arabian, at least, so far as relates to such tangible matters as institutions, positive laws, ceremonies, and history. To me it seems that the author has manifested abundant evidence of genius and skill in the structure and execution of the work, to account for his not having given to Arabians the obvious peculiarities of Hebrews who lived under the institutions of Moses, at whatever period it may have been written. Even if the characters of the book had been Hebrews, the argument under consideration would not have been perfectly conclusive; for, from the nature of the subject, we might have expected as little in it that was Levitical or grossly Jewish, as in the book of Proverbs or Ecclesiastes. The argument for the Antemosaic origin of the book seems, therefore, wholly destitute of weight. On the contrary, we find an argument against that opinion in the abstruse nature of its subject, and its speculative and philosophical spirit, which seem to imply a different stage of civilization, and a different state of society from what we suppose to have existed among the wandering Jews to whom Moses gave the law upon Sinai. It was agreeable to the spirit of Moses to say, Thus saith Jehovah, Ye shall do this, and, Ye shall not do that; and to accompany these commands and prohibitions with the most terrible sanctions, rather than to indulge in such bold speculations as are contained in this book. A very different kind of poetry, if any, seems also to be proper to the circumstances of the Jews in and before the age of Moses. There is more uncertainty in regard to particular religious conceptions. Those respecting angels, contained in the following verses, are supposed by De Wette to be inconsistent with the Mosaic age:—iv. 18; v. 1; xv. 15; xxi. 22; xxxiii. 23, &c.; xxxviii. 7, comp. i. 7, ii. 2, &c. But it may be doubted whether this argument is valid. The manners and condition of society referred to or implied in some, at least, of the following passages, adduced by De Wette, seem to point to a much later period of Jewish history than the Antemosaic or Mosaic age. It strikes me as rather inconsistent with the simplicity of the patriarchal age, that Job should be represented as the ruler or

judge of a city, ch. xxix. 7, 8, 9; that there should be an allusion to the *written* sentence of a judge, ch. xiii. 26; to the signing of a bill of defence or complaint, to be brought into court, ch. xxxi. 35; to the recording of facts in a register, or book-roll, or upon tablets of stone, ch. xix. 23, 24; to the custom of holding courts in the gates of walled cities, ch. v. 4, xxix. 7; to desolate cities, ch. xv. 28; to cities, ch. xxiv. 12, xxxix. 7; to various kinds of armor, ch. xx. 24, 25, and to the war-horse, ch. xxxix. 21–25; to splendid palaces, or tombs, ch. iii. 14; to the deposition of kings, ch. xii. 18; to the laying up of wealth in the form of money, ch. xx. 15, xxii. 24, xxiii. 10, xxvii. 16, xxxi. 24; and to the mining operations, in ch. xxviii. These allusions may not be perfectly conclusive; but they certainly do not harmonize with our notions of the life and manners of the Hebrew patriarchs before the time of Moses. They suggest to us a later age.

In regard to the age of Solomon, or the period which intervenes between Solomon and the captivity, which is assigned to it by some writers, there is no very decisive objection. Even if the work is supposed to have a national object, or to have been designed for the encouragement and consolation of the Jewish people, as a nation, while in a state of calamity, there are several periods before the captivity, when such a work would have been appropriate; for instance, the period of Habakkuk, whose expostulation with the Deity, and what follows in his prophecy, have a resemblance to the subject and sentiments of the book of Job. There is no necessity, however, for supposing the work to have a national object. If this had been the case, I think it would have been made more distinctly to appear by the author. The subject is one which the vicissitudes of individual experience render as interesting and pertinent in the highest period of national prosperity, as at the lowest point of national depression.

There is one consideration, however, which has inclined the best Hebrew scholars, of late, to assign the period of the captivity at Babylon as the age of the author of Job, namely, the Chaldaizing character of the language; for instance עָנָה, *to answer*, applied to one who begins a discourse. The plural form of מַלְאִין, מְלָאִה; קְרִשִׁים, *the holy ones*, applied to angels; שְׂהִיר, xvi. 19; תְּקַן, xiv. 20,

xv. 24; חֲפִץ, xxi. 21, xxii. 3; מָנָה, vii. 3; כָּה, *not*, xvi. 6, comp. xxxi.

1; קָנַי for קִנְיִי, xviii. 2; חֵן for חָן, xli. 4; שׁ as a prefix, xix. 29, &c.;

אָמַר, *to command*. From these and other instances, Gesenius, De Wette, and Umbreit have referred the book of Job to the time of the captivity; a period assigned to it by Le Clerc, Warburton, Heath, Garnet, and Rabbi Jochanan among the older critics. But from the few remains of Hebrew literature that have come down to us, and our imperfect acquaintance with the history of the language, it follows, that it is by no means certain that the words and forms above mentioned may not have been in use in some parts of Judea before the time of the captivity. שׁ as a prefix occurs in the book of Judges; see vi. 17.

The introduction of Satan, in the historical introduction in prose, is certainly a strong argument against the high antiquity of the work. For there is no mention of such a being, by the name of Satan, or any other name, in any of the Hebrew writings composed before the exile in Babylon; and there is good reason for believing that it was from the Chaldeans that the Jews derived the conception of such a being. This argument seems to be conclusive against the high antiquity of the work. For it is hardly credible that the Hebrews should have had the conception of an evil spirit before the time of Moses, and that it should not once occur in the writings which preceded the exile. But it may be doubted whether this argument be conclusive against the supposition that the book of Job was written a short time before the exile. As to the opinion of Schultens, Herder, Dathe, Eichhorn, and others, that the Satan of the book of Job was a good angel, it is now universally rejected as untenable.

The question may be asked, whether the perfection of the work is not inconsistent with the state of Hebrew literature during the captivity. Notwithstanding the strong language of Bishop Lowth on this point, I think it may justly be inferred from the Psalms composed during this period, that this question should be answered in the negative. See Ps. cxxxvii.

On the whole, it appears to me that there are no data upon which one can form a very confident opinion in regard to the pre-

cise age of the book of Job. The latest period assigned for it appears to me far more probable than the earliest, and indeed the most probable; but that it may not have been written some time between the age of Solomon and the captivity is more than any one, who has surveyed the subject carefully, will confidently assert.

One more point remains to be considered, namely, the country of the author of Job. For it has been maintained that he was not a Hebrew, but an Arabian, and that the work is a translation from the Arabic.

In opposition to this opinion, it is to be observed, in the first place, that there is no external evidence in favor of it. The work is now found in Hebrew alone, in the collection of what remains of ancient Hebrew literature, a collection which has been held sacred by the Jews as far back as we can trace their sentiments respecting it. Nor is there any history or tradition which intimates that the work ever existed in a different language. I doubt whether the spurious appendage to the Septuagint translation, worthless as it is, intimates that the book was translated from the Syriac.

It is found, too, in the sacred literature of a people peculiarly proud of their religious prerogatives, and regarding with coldness, jealousy, and often with aversion and hatred, all other nations. It is extremely improbable that any Jew would have had the inclination to transfer the production of a heathen into the Jewish literature, or that he would have been permitted to do it.

In the next place, the work is not only in the Hebrew language, but in the best style of Hebrew composition. The parallelism is uniform and well sustained; the sentences are pointed; the style is fresh and vigorous, and bears not, in its general characteristics, the slightest mark of a translation.

In opposition, then, to the external evidence, and to the general style of the composition, what are the reasons which have induced some distinguished men in modern times to regard the work as the production of an Arabian, and as translated from the Arabic?

They are, in the first place, the words, which occur in it more frequently than in other books of the Old Testament, which are

regarded as Arabic in a Hebrew dress, or which may be illustrated from the Arabic. But these words are very few in relation to the whole work, and are not the less Hebrew because they may be illustrated from the Arabic. With the exception of the few forms which resemble the Aramæan, the book of Job is in as pure Hebrew as any other part of the Scriptures. It appears to me that the remark of Jahn is perfectly just and satisfactory in regard to this topic: "It is not at all surprising that in a lofty poem we find many of the less common words and ideas, which the Hebrew, through the poverty of its literature, has lost, while they have been preserved by the Arabic, the richest of the sister dialects."*

The other argument, in support of the opinion that an Arabian was the author of the poem, is drawn from the various allusions to Arabian manners and customs which are scattered through it. In regard to this argument, there are two things to be observed. First, we have reason to believe that the manners of the Jews, in some parts of Palestine, very much resembled those of the Arabs. As they sprung from the same stock, why should this not be the case, except so far as the Jews were distinguished by their religious institutions?

We are apt to form our conceptions of the whole Jewish nation from what we learn in the Scriptures of the inhabitants of cities, of Jerusalem in particular. It is to be recollected that the Hebrews were originally and "essentially a *nomadic* people; their fathers, Abraham, Isaac, and Jacob had ever been so; they were emphatically Bedouins, removing with their flocks and herds from place to place, as occasion might require. In Egypt they had ever been shepherds, — their province of Goshen was adapted to pasturage, and not to tillage; and now, when they had come out into the deserts, with their flocks and herds, they were still the nomadic race they had ever been, — a people resembling those by whom these desert plains, and valleys, and mountains are possessed to this day."† It is not singular that the manners of Bedouins should have been in a measure retained by those Hebrews who dwelt out of cities.

* Jahn's Introduction, § 196.

† See Biblical Repository, No. VIII. p. 787.

It follows from the preceding consideration that the author of Job, having determined to make his characters Arabians, and to lay the scene of his work in Arabia, would find no difficulty in suiting the manners and sentiments of his characters, and his local allusions, to the scene which he had chosen; so that his only difficulty would be to exclude from his work obvious references to the Jewish history and religion. If, in addition to this, we suppose, what is perfectly reasonable, that the Hebrew philosopher had, like Plato, travelled into Egypt, and through Arabia, for the purpose of enriching his mind with all the knowledge of those countries, I think we shall find no difficulty in the supposition, that a Hebrew, of such genius and skill as are manifested in this work, might have been the author of it.

But this is not all. It seems to me, that, though Arabian manners and scenes are the superficial characteristics of the work, yet in its general spirit, and in many less obvious characteristics, the author has manifestly shown himself to be a Hebrew poet. The very subject of the work is just what might have been expected to arrest the attention of a Hebrew philosopher, educated in the religion of Moses. It is similar to that of other Hebrew compositions, as has been observed before. In fact, if we regard the spirit and scope of the work, the remark of De Wette appears not too strong, that it is Hebrew through and through.

There are also many particular sentiments which we know to be appropriate to a Hebrew, possessing an acquaintance with the Hebrew literature and religion, which we do not know to have been appropriate to an Arabian. Such are the following, which are more or less satisfactory. Ch. ix. 5–9; xii. 10; xv. 7; xxvi. 5, &c.; xxxviii. 4, &c.;—iv. 19; x. 9; xxvii. 3;—iv. 17, &c.; viii. 9; ix. 2; xiii. 26; xiv. 4; xv. 14; xxv. 4, 6;—iv. 18; v. 1; xv. 15; xxi. 22; xxxviii. 7;—xxx. 26, 27;—vii. 7, &c.; x. 21, &c.; xiv. 10, &c.; xvi. 22; xxx. 23; xxxviii. 17. Add to these the mention of the Jordan as an instance of a great stream, ch. xl. 23, and the use of the name Jehovah in the introduction and conclusion of the work. The sentiments and some of the expressions, contained in the preceding references, are common in other parts of the Scriptures. Some of the sentiments may, it is true, have been held by the Arabians in common with the Hebrews; but we do not know it.

The presumption, therefore, is, that they proceeded from one who was familiar with Hebrew literature, that is, from a Hebrew.

The following instances of resemblance to passages in the Psalms and Proverbs are also of weight with those who do not believe that the work is of very high antiquity, and translated, and incorporated into the Hebrew literature, so early, that the authors of the Psalms and Proverbs borrowed from it. To me it seems more probable that these common thoughts and peculiar expressions indicate only that the books in which they occur belong to a common literature, the literature of the same nation. Ch. v. 16, xxii. 19, comp. Ps. cvii. 42. Ch. xii. 21, 24, comp. Ps. cvii. 40. Ch. xiii. 5, comp. Prov. xvii. 28. Ch. xv. 16, xxxiv. 7, comp. Prov. xxvi. 6. Ch. xxii. 29, comp. Prov. xvi. 18, xviii. 12, xxix. 23. Ch. xxvi. 5, comp. Prov. ii. 18, xxi. 16. Ch. xxvi. 6, comp. Prov. xv. 11. Ch. xxvii. 16, &c., comp. Prov. xxviii. 8. Ch. xxviii. 18, comp. Prov. viii. 11. Ch. xxviii. 28, comp. Prov. i. 7. תְּנִישִׁיהַּ Ch. v. 12, vi. 13, xi. 6, xii. 16, xxvi. 3, xxx. 22, comp. Prov. ii. 7, iii. 21, viii. 14, xviii. 1. חֲבֵלוֹת Ch. vi. 2, xxx. 13, comp. Prov. xix. 13. חֲבֵלוֹת Ch. xxxvii. 12, comp. Prov. i. 5, xi. 14, and often.

On the whole, it appears to me that the internal evidence alone makes it more probable that the author was a Hebrew than that he was a foreigner; and when to this we add the external evidence in favor of this opinion, there seems to be very little room for doubt.

It may seem remarkable that the author of a work, which, for reach of thought, richness of imagination, depth and tenderness of feeling, and skill in its plan and execution, surpasses any production of Hebrew literature which has come down to us, should yet be unknown. But, when we consider the vicissitudes through which the Jewish nation has passed, the wonder is that we retain the work itself.

“But who,” says the eloquent Herder, “shall answer our inquiries respecting him, to whose meditations we are indebted for this ancient book, this justification of the ways of God to man, and sublime exaltation of humanity,—who has exhibited them,

too, in this silent picture, in the fortunes of an humble sufferer, clothed in sackcloth, and sitting in ashes, but fired with the sublime inspirations of his own wisdom? Who shall point us to the grave of him, whose soul kindled with these divine conceptions, to whom was vouchsafed such access to the counsels of God, to angels and the souls of men, who embraced in a single glance the heavens and the earth, and who could send forth his living spirit, his poetic fire, and his human affections, to all that exists, from the land of the shadow of death to the starry firmament, and beyond the stars? No cypress, flourishing in unfading green, marks the place of his rest. With his unuttered name he has consigned to oblivion all that was earthly, and, leaving his book for a memorial below, is engaged in a yet nobler song in that world where the voice of sorrow and mourning is unheard, and where the morning-stars sing together.

“Or, if he, the patient sufferer, was here the recorder of his own sufferings, and of his own triumph, of his own wisdom, first victorious in conflict, and then humbled in the dust, how blest have been his afflictions, how amply rewarded his pains! Here, in this book, full of imperishable thought, he still lives, gives utterance to the sorrows of his heart, and extends his triumph over centuries and continents. Not only, according to his wish, did he die in his nest, but a phoenix has sprung forth from his ashes, and from his odorous nest is diffused an incense which gives, and will forever give, reviving energy to the faint, and strength to the powerless. He has drawn down the heavens to the earth, encamped their hosts invisibly around the bed of languishing, and made the afflictions of the sufferer a spectacle to angels, has taught that God, too, looks with a watchful eye upon his creatures, and exposes them to the trial of their integrity for the maintenance of his own truth, and the promotion of his own glory. ‘Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord, (the happy end which the Lord appointed for him,) that the Lord is very pitiful and of tender mercy.’”*

* Herder's Spirit of Hebrew Poetry, Marsh's Translation, Vol. I. p. 120.

In regard to the use of this book, it is hardly necessary, after what has been said of its character and design, to remind the reader that the instruction which it contains is to be derived from its general spirit and design, as a whole, and not from particular verses or passages. Job was censured by the Deity for the rashness of his language, and his friends were condemned by the same unerring Judge, as not having spoken that which was right. If we regard independent sentences or speeches, those uttered by the friends of Job must be regarded as more consistent with divine revelation, and more respectful to God, than much of the language of Job. It was in the application of their general maxims that they were wrong; in endeavoring to prove by them that Job was a bad man because he was miserable; or, in general, that misery is a proof of guilt.

In this edition I have carefully revised the translation, adapted the notes to it, and added a considerable number of illustrations. In the preceding Introduction I have gone into a more extended discussion of various questions relating to the book, than in the first edition. Of the alterations in the translation, some have been made for the sake of more literal exactness, of the importance of which I have a deeper impression than when I began to translate. In other words, I have yielded less to the besetting sin of a translator, a disposition to paraphrase. In a few cases my judgment is somewhat different from what it was ten years ago, and in others I have received new light from the later researches of German Hebraists. I have derived some benefit, in the preparation of this edition, from the German version of Umbreit,* the production of an original and sharp-sighted critic, but, as a whole, not nearly equal to that of De Wette.

Petersham, March 8, 1838.

* Das Buch Hiob. Uebersetzung und Auslegung, von D. Friedrich Wilhelm Carl Umbreit, Professor, &c. zu Heidelberg. Heidelb. 1824.

J O B .

J O B .

CH. I.

I.

Job's trials. — CH. I., II.

1 IN the land of Uz lived a man whose name was Job.
He was an upright and good man, fearing God and de-
2 parting from evil. He had seven sons and three daugh-
3 ters. His substance was seven thousand sheep, three
thousand camels, five hundred yoke of oxen, five hun-
dred she-asses, and a great number of servants; so that
he was the most wealthy of all the inhabitants of the
East.

4 Now it was the custom of his sons to make a feast in
their houses, each on his day, and to send and invite
5 their three sisters to eat and to drink with them. And
when the days of their feasting had gone round, Job
used to send for them and sanctify them, and to rise up
early in the morning and offer burnt-offerings according
to the number of them all; for Job said, It may be that
my sons have sinned, and have renounced God in their
hearts. Thus did Job continually.

6 Now on a certain day the sons of God came to pre-
sent themselves before Jehovah, and Satan also came
7 among them. And Jehovah said to Satan, Whence
comest thou? Then Satan answered Jehovah, and said,

From wandering over the earth, and walking up and
3 down in it. And Jehovah said to Satan, Hast thou ob-
served my servant Job, that there is none like him in the
earth, an upright and good man, fearing God and depart-
9 ing from evil? Then Satan answered Jehovah, Is it for
10 nought that Job feareth God? Hast thou not placed a
hedge around him, and around his house, and around all
his possessions? Thou hast prospered the work of his
hands, and his herds are greatly increased in the land.
11 But only put forth thine hand, and touch whatever he
12 possesses, and to thy face will he renounce thee. And
Jehovah said to Satan, Behold, all that he hath is in thy
power; but upon him lay not thine hand. So Satan
went forth from the presence of Jehovah.

13 Now on a certain day the sons and daughters of Job
were eating and drinking wine in their eldest brother's
14 house, when a messenger came to Job, and said, The
oxen were ploughing, and the asses feeding beside them,
15 and the Sabeans fell upon them, and took them away;
the servants also they slew with the edge of the sword;
16 and I alone am barely escaped to tell thee. While he was
yet speaking, there came also another, and said, The fire
of God hath fallen from heaven, and hath burned up the
sheep, and the servants, and consumed them; and I
17 alone am barely escaped to tell thee. While he was
yet speaking, there came also another, and said, The
Chaldeans made out three bands, and fell upon the cam-
els, and carried them away; the servants also they slew
with the edge of the sword; and I alone am barely es-
18 caped to tell thee. While he was yet speaking, there
came also another, and said, Thy sons and thy daughters
were eating and drinking wine in their eldest brother's
19 house; and, lo! there came a great wind from the des-
ert, and smote the four corners of the house, and it fell

upon the young men, and they are dead ; and I alone
20 am barely escaped to tell thee. Then Job arose, and
rent his mantle, and shaved his head, and fell down
21 upon the ground, and worshipped ; and said, Naked
came I forth from my mother's womb, and naked shall
I return thither. Jehovah gave, and Jehovah hath taken
away ; blessed be the name of Jehovah ! In all this
Job sinned not, and uttered nothing rash against Jeho-
vah.

1 Again there was a day when the sons of God came
to present themselves before Jehovah ; and Satan came
also among them to present himself before Jehovah.
2 And Jehovah said to Satan, Whence comest thou ? And
Satan answered Jehovah, and said, From wandering
3 over the earth, and walking up and down in it. Then
said Jehovah to Satan, Hast thou observed my servant
Job, that there is none like him upon the earth, an upright
and good man, fearing God and departing from evil ?
And still he holdeth fast his integrity, although thou
didst excite me against him to destroy him without a
4 cause. And Satan answered Jehovah, and said, Skin
for skin, yea, all that a man hath, will he give for his
5 life. But put forth now thine hand, and touch his bone
and his flesh, and to thy face will he renounce thee.
6 And Jehovah said to Satan, Behold, he is in thy hand ;
but spare his life.

7 Then Satan went forth from the presence of Jeho-
vah, and smote Job with sore biles from the sole of his
8 foot to his crown. And he took a potsherd to scrape
himself withal, and sat down among the ashes.

9 Then said his wife to him, Dost thou still retain thine
10 integrity ? Renounce God, and die. But he said to her,
Thou talkest like one of the foolish women. What !
shall we receive good at the hand of God, and shall

we not receive evil? In all this Job sinned not with his lips.

- 11 And the friends of Job heard of all this evil that was come upon him, and came each one from his home; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; for they had agreed to come
 12 to mourn with him, and to comfort him. And they lifted up their eyes at a distance, and knew him not; then they raised their voices and wept, and rent each one his mantle, and sprinkled dust upon their heads toward
 13 heaven. And they sat down with him upon the ground seven days and seven nights, and none spake a word to him; for they saw that his grief was very great.

II.

Job's complaint. — CH. III.

- 1 AT length Job opened his mouth, and cursed the day
 2 of his birth. And Job exclaimed and said:
- 3 Perish the day in which I was born,
 And the night which said, "A man child is conceived!"
- 4 Let that day be darkness;
 Let not God seek it from above;
 Yea, let not the light shine upon it!
- 5 Let darkness and the shadow of death redeem it;
 Let a cloud dwell upon it;
 Let whatever darkens the day terrify it!
- 6 As for that night, let darkness seize upon it;

- Let it not rejoice among the days of the year ;
Let it not come into the number of the months !
7 O let that night be unfruitful !
Let there be in it no voice of joy ;
8 Let them, that curse the day, curse it,
Who are skilful to stir up the leviathan !
9 Let the stars of its twilight be darkened ;
Let it long for light, and have none ;
Neither let it see the eyelashes of the morning !
10 Because it shut not up the doors of my mother's womb,
And hid not trouble from mine eyes.
- 11 Why died I not at my birth ?
Why did I not expire when I came forth from the womb ?
12 Why did the lap receive me,
And why the breasts, that I might suck ?
13 For now should I lie down and be quiet ;
I should sleep, then should I be at rest,
14 With kings and counsellors of the earth,
Who built up for themselves — ruins !
15 Or with princes that had gold,
And filled their houses with silver ;
16 Or, as a hidden, untimely birth, I had perished,
As infants which never saw the light.
17 There the wicked cease from troubling ;
There the weary are at rest.
18 There the prisoners rest together ;
They hear not the voice of the oppressor.
19 The small and the great are there,
And the servant is free from his master.
- 20 Why giveth He light to him that is in misery,
And life to the bitter in soul,
21 Who long for death, and it cometh not,

- And dig for it more than for hid treasures ;
 22 Who rejoice exceedingly,
 Yea, exult, when they can find a grave ?
 23 Why is light given to a man from whom the way is hid,
 And whom God hath hedged in ?
 24 For my sighing cometh before I eat,
 And my groans are poured out like water.
 25 For that which I dread cometh upon me ;
 That, at which I shudder, happeneth unto me.
 26 I have no peace, nor quiet, nor respite ;
 Misery cometh upon me continually.

III.

First speech of Eliphaz. — CH. IV., v.

- 1 THEN spake Eliphaz the Temanite, and said :
 2 If one attempt a word with thee, wilt thou be offend-
 ed ?
 But who can refrain from speaking ?
 3 Behold, thou hast admonished many,
 Thou hast strengthened feeble hands ;
 4 Thy words have upheld him that was falling,
 And thou hast given strength to feeble knees.
 5 But now affliction is come upon thee, and thou faintest ;
 It toucheth thee, and thou art confounded !
 6 Is not thy fear of God thy hope,
 And the uprightness of thy ways thy confidence ?
 7 Remember, I pray thee, who ever perished being inno-
 cent ?

- Or where have the righteous been cut off?
8 According to what I have seen, they, who plough in-
iquity,
And sow mischief, reap the same.
9 By the blast of God they perish,
And by the breath of his nostrils they are consumed.
10 The roaring of the lion and the voice of the fierce lion
are silenced,
And the teeth of the young lions are broken out.
11 The fierce lion perisheth for lack of prey,
And the whelps of the lioness are scattered abroad.
- 12 An oracle was once secretly brought to me,
And mine ear caught a whisper thereof.
13 Amid thoughts from visions of the night,
When deep sleep falleth upon men,
14 A fear and a horror came upon me,
Which made all my bones to tremble ;
15 Then a spirit passed before my face ;
The hair of my flesh rose on end ;
16 It stood still, but its face I could not discern ;
A form was before mine eyes,
There was silence, and I heard a voice :
17 " Shall mortal man be just before God ?
" Shall man be pure before his Maker ?
18 " Behold, he putteth no trust in his ministering spirits,
" And his angels he chargeth with frailty ;
19 " What then are they who dwell in houses of clay,
" Whose foundation is in the dust,
" Who crumble to pieces, as if moth-eaten !
20 " Between morning and evening are they destroyed ;
" They perish forever, and none regardeth it.
21 " The excellency that is in them is torn away ;
" They die before they have become wise."

- 1 Call now, see if He will answer thee ;
And to which of the holy ones wilt thou look ?
- 2 Verily wrath destroys the fool,
And repining consumes the weak man.
- 3 I have seen an impious man taking root,
But soon I pronounced his habitation accursed.
- 4 His children are far from safety,
They are oppressed at the gate, and there is none to
deliver them.
- 5 His harvest the hungry devour,
Carrying it even through the thorns,
And a snare gapeth after his substance.
- 6 For affliction cometh not from the dust,
Neither doth trouble spring up from the ground ;
- 7 Behold, man is born to trouble,
As the swift birds fly upward.
- 8 I would look to God ;
And to God would I commit my cause ;
- 9 Who doeth great things and unsearchable ;
Yea, marvellous things without number ;
- 10 Who giveth rain upon the earth,
And sendeth water upon the fields ;
- 11 Who placeth the lowly in high places,
And restoreth the afflicted to prosperity ;
- 12 Who disappointeth the devices of the crafty,
So that their hands cannot perform their enterprises ;
- 13 Who taketh the wise in their own craftiness,
And bringeth to nought the counsels of the deceitful.
- 14 They meet with darkness in the daytime ;
They grope at noon as if it were night.
- 15 So he saveth the persecuted from their mouth,
The oppressed from the hand of the mighty ;

- 16 So the poor hath hope,
And iniquity stoppeth her mouth.
- 17 Behold, happy is the man whom God correcteth ;
Therefore despise not thou the chastening of the Almighty.
- 18 For he bruiseeth, and bindeth up ;
He woundeth, and his hands make whole.
- 19 In six troubles will he deliver thee,
Yea, in seven shall no evil touch thee.
- 20 In famine he will redeem thee from death,
And in war from the power of the sword.
- 21 Thou shalt be safe from the scourge of the tongue,
And shalt not be afraid of destruction, when it cometh.
- 22 At devastation and famine thou shalt laugh,
And of the wild beasts of the land shalt thou not be afraid.
- 23 For thou shalt be in league with the stones of the field,
Yea, the beasts of the forest shall be at peace with thee.
- 24 Thou shalt find that thy tent is in peace ;
Thou shalt visit thy dwelling, and not be disappointed.
- 25 Thou shalt see thy descendants numerous,
And thine offspring as the grass of the earth.
- 26 Thou shalt come to thy grave in full age,
As a shock of corn gathered in its season.
- 27 Lo ! this we have searched out ; so it is ;
Hear it, and lay it up in thy mind !

IV.

Answer of Job. — CH. VI., VII.

- 1 THEN Job answered and said :
- 2 O that my grief were weighed thoroughly !
That my calamities were put together in the balance !
- 3 Surely they would be heavier than the sand of the sea ;
On this account were my words rash.
- 4 For the arrows of the Almighty have pierced me ;
Their poison drinketh up my spirit ;
The terrors of God set themselves in array against me.
- 5 Doth the wild ass bray in the midst of grass ?
Or loweth the ox over his fodder ?
- 6 Can that which is unsavory be eaten without salt ?
Is there any taste in the white of an egg ?
- 7 That which my soul abhorreth to touch
Hath become my loathsome food.
- 8 O that I might have my request,
And that God would grant me that which I long for !
- 9 That it would please God to destroy me,
That he would let loose his hand, and make an end of
me !
- 10 Yet it should still be my consolation,
Yea, in unsparing anguish I would exult,
That I have not refused the commands of the Holy One.
- 11 What is my strength, that I should hope,
And what mine end, that I should be patient ?
- 12 Is my strength the strength of stones ?
Or is my flesh brass ?
- 13 Alas, there is no help for me !
Deliverance hath fled from me !

- 14 To the afflicted kindness should be shown by a friend.
Else he casteth off the fear of the Almighty.
- 15 But my brethren are faithless like a brook ;
They pass away like streams of the valley,
- 16 Which are turbid by reason of the melted ice,
And the snow, which hides itself in them.
- 17 After a time they become narrow, they vanish ;
When the heat cometh, they are dried up from their
place.
- 18 The caravans turn aside to them on their way,
They go up into the desert, and perish.
- 19 The caravans of Tema look for them,
The companies of Sheba expect to see them ;
- 20 They are ashamed that they have relied on them ;
They come to their place, and are confounded.
- 21 So ye also are nothing ;
Ye see my calamity, and shrink back.
- 22 Have I said, Bring me gifts ?
Or, Give a present for me out of your substance ?
- 23 Or, Deliver me from the enemy's hand ?
Or, Rescue me from the hand of the violent ?
- 24 Convince me, and I will hold my peace ;
Cause me to understand whercin I have erred.
- 25 How powerful are the words of truth !
But what do your reproaches prove ?
- 26 Do ye mean to censure words ?
The words of a man in despair are but wind.
- 27 Truly ye spread a net for the fatherless ;
Ye dig a pit for your friend.
- 28 Look now upon me, I pray you ;
For before your eyes can I speak falsehood ?
- 29 Return, I pray, and let there be no unfairness ;

Return again, and my righteousness shall still be manifest.

30 Is there iniquity on my tongue ?

Cannot my taste discern that which is sinful ?

1 Is there not a hard service for man upon the earth ?

Are not his days as the days of a hireling ?

2 As a servant who panteth for the shade,

And as a hireling who looketh for his reward,

3 So am I made to possess months of affliction,

And wearisome nights are appointed for me.

4 If I lie down, I say,

When shall I arise, and the night be gone ?

And I am full of restlessness until the dawning of the day.

5 My flesh is clothed with worms and clods of dust ;

My skin heals, and breaks out anew.

6 My days are swifter than the weaver's shuttle ;

They pass away without hope.

7 O remember that my life is wind ;

That mine eye shall no more see good !

8 The eye of him that hath seen me shall see me no more ;

Thine eyes shall look for me, but I shall not be.

9 As the cloud dissolveth and wasteth away,

So he that goeth down to the grave shall arise no more ;

10 No more shall he return to his house,

And his dwelling-place shall know him no more.

11 Therefore I will not restrain my mouth ;

I will speak in the anguish of my spirit,

I will complain in the bitterness of my soul.

12 Am I a sea, or a sea-monster,

That thou settest a watch over me ?

- 13 When I say, My bed shall relieve me,
My couch shall ease my complaint,
14 Then thou scarest me with dreams,
And terrifiest me with visions ;
15 So that my soul chooseth strangling,
Yea, even death, rather than these bones.
16 I am wasting away ; I shall not live always ;
Let me alone, for my days are a vapor !
17 What is man, that thou shouldst make such account of
him,
And that thou shouldst fix thy mind upon him ?
18 That thou shouldst visit him every morning,
And prove him every moment ?
19 How long ere thou wilt look away from me,
And let me alone, till I have time to breathe ?
20 If I have sinned, what have I done to thee, O thou
watcher of men !
Why hast thou set me up as thy mark,
So that I have become a burden to myself ?
21 And why dost thou not pardon my transgression,
And take away mine iniquity ?
22 Soon shall I sleep in the dust ;
Thou shalt seek me in the morning, but I shall not be.
-

V.

First speech of Bildad the Shuhite. — CH. VIII.

- 1 THEN answered Bildad the Shuhite, and said :
2 How long wilt thou speak such things ?
How long shall the words of thy mouth be like a strong
wind ?

- 3 Will God pervert judgment ?
Or will the Almighty pervert justice ?
4 As thy children sinned against him,
He hath given them up to their transgression.
5 But if thou wilt seek early to God,
And make thy supplication to the Almighty,
6 If thou wilt be pure and upright,
Surely he will yet arise for thee,
And prosper thy righteous habitation ;
7 So that thy beginning shall be small,
And thy latter end very great.

- 8 For inquire, I pray thee, of the former age,
And apply thyself to the examination of their forefa-
thers ;
9 (For we are of yesterday and know nothing,
Our days upon the earth being but a shadow ;)
10 Will not they instruct thee, and counsel thee,
And utter words from their understanding ?
11 “ Can the paper-reed grow up without mire ?
“ Can the bulrush grow without water ?
12 “ While it is yet in its greenness, and is not cut down,
“ It withereth before any other herb.
13 “ Such is the fate of all that forget God ;
“ So perisheth the hope of the ungodly.
14 “ His expectation shall come to nought,
“ And his trust shall prove a spider’s web.
15 “ He shall lean upon his house, and it shall not stand ;
“ He shall hold it fast, but it shall not endure.
16 “ He is in full green before the sun,
“ And his branches shoot forth over his garden ;
17 “ His roots are entwined about the heap,
“ And he seeth the place of stones ;
18 “ Yet shall he be utterly destroyed from his place ;

“ Yea, it shall deny him, saying, ‘ I never saw thee.’
19 “ Lo ! such is the joy of his course !
“ And another shall spring up in his place.”

20 Behold, God will not cast away an upright man ;
Nor will he strengthen the hands of evil-doers.
21 While he filleth thy mouth with laughter,
And thy lips with gladness,
22 They that hate thee shall be clothed with shame,
And the dwelling-place of the wicked shall come to
nought.

VI.

Answer of Job. — CH. IX., X.

1 THEN Job answered and said :
2 Of a truth, I know that it is so ;
How can man be just before God ?
3 If he choose to contend with him,
He cannot answer him to one charge of a thousand.
4 He is excellent in wisdom, mighty in strength ;
Who hath hardened himself against him, and prospered ?
5 He removeth the mountains, and they know it not ;
He overturneth them in his anger.
6 He shaketh the earth out of her place,
And the pillars thereof tremble.
7 He commandeth the sun, and it riseth not,
And sealeth up the stars.
8 He alone boweth down the heavens,
And walketh upon the high waves of the sea.

- 9 He made the Bear, Orion, and the Pleiades,
And the secret chambers of the South.
- 10 He doeth great things past finding out,
Yea, wonderful things without number.
- 11 Lo! he falleth upon me, but I see him not,
He rusheth against me, but I perceive him not.
- 12 Lo! he taketh away, who can hinder him?
Who will say to him, What doest thou?
- 13 God will not turn away his anger;
The proud helpers are brought low before him.
- 14 How much less shall I be able to answer him,
And to choose out words to contend with him?
- 15 Though I were innocent, I could not answer him;
I would cast myself on the mercy of my judge.
- 16 Should I call, and he make answer to me,
I could not believe that he had listened to my voice;
- 17 He, that falleth upon me with a tempest,
And multiplieth my wounds without cause!
- 18 That will not suffer me to take my breath,
But filleth me with bitterness!
- 19 If I look to strength, "Lo! here am I," [saith he,]
If to justice, "Who shall summon me to trial?"
- 20 Though I were upright, yet must my own mouth con-
demn me;
Though I were innocent, He will prove me perverse.
- 21 Though I were innocent, I would not care for myself;
I would despise my life.
- 22 It is all one; therefore I will affirm,
He destroyeth the righteous and the wicked alike.
- 23 When the scourge bringeth sudden destruction,
He laugheth at the sufferings of the innocent.
- 24 The earth is given into the hands of the wicked;
He covereth the face of the judges thereof;
If it be not he, who is it?

- 25 My days have been swifter than the courier ;
They have fled away ; they have seen no good.
26 They have gone by like the reed-skiffs ;
Like the eagle, darting upon his prey.
- 27 If I say, I will forget my lamentation,
I will change my countenance, and take courage,
28 Still am I in dread of the multitude of my sorrows,
For I know that thou wilt not hold me innocent.
29 I shall be found guilty ;
Why then should I labor in vain ?
30 If I wash myself in snow,
And cleanse my hands with lie,
31 Still wilt thou plunge me into the mire,
So that my own clothes will abhor me.
32 For He is not a man, as I am, that I may contend with
him,
And that we may go together into judgment ;
33 There is no umpire between us,
Who may lay his hand upon us both.
34 Let him take from me his rod,
And not dismay me with his terrors,
35 Then will I speak, and not be afraid of him ;
For I am not so at heart.

- 1 I am weary of my life ;
I will give myself up to complaint ;
I will speak in the bitterness of my soul.
2 I will say unto God, Do not condemn me !
Show me wherefore thou contendest with me !
3 Is it a pleasure to thee to oppress,
And to despise the work of thy hands,
And to shine upon the plans of the wicked ?

- 4 Hast thou eyes of flesh,
Or seest thou as man seeth ?
- 5 Are thy days as the days of man,
Are thy years as the days of a mortal,
- 6 That thou seekest after my iniquity,
And searchest after my sin,
- 7 Though thou knowest that I am not guilty,
And that none can deliver from thy hand ?
- 8 Have thy hands completely fashioned and made me
In every part, that thou mightest destroy me ?
- 9 O remember that thou hast moulded me as clay !
And wilt thou bring me again to dust ?
- 10 Thou didst pour me out as milk,
And curdle me as cheese ;
- 11 With skin and flesh didst thou clothe me,
And strengthen me with bones and sinews ;
- 12 Thou didst grant me life and favor,
And thy protection preserved my breath ;
- 13 Yet these things thou didst lay up in thy heart ;
I know that this was in thy mind.
- 14 If I have sinned, thou keepest it in memory concerning
me,
And wilt not acquit me of my iniquity.
- 15 If I am wicked, — then woe unto me !
Yet if righteous, I dare not lift up my head ;
I am full of confusion, beholding my affliction ;
- 16 If I lift it up, like a lion thou huntest me,
And again showest thyself terrible to me.
- 17 Thou renewest thy witnesses against me,
And increasest thine anger toward me ;
New hosts continually rise up against me.

- 18 Why then didst thou bring me forth from the womb ?
I should have perished, and no eye had seen me ;
19 I should be as though I had not been ;
I should have been borne from the womb to the grave.
20 Are not my days few ? O spare then,
And let me alone, that I may be at ease a little while,
21 Before I go, — whence I shall not return, —
To the land of darkness and death-shade,
22 The land of darkness, like the blackness of death-shade,
Where is no order, and where the light is as darkness.
-

VII.

First speech of Zophar the Naamathite. — CH. XI.

- 1 THEN answered Zophar the Naamathite, and said :
- 2 Shall not the babbler receive an answer ?
Shall the man of words be justified ?
3 Shall thy lies make men hold their peace ?
Shalt thou mock, and none put thee to shame ?
4 Thou sayest, My speech is pure ;
I am clean in thine eyes, [O God !]
5 But O that God would speak,
And open his lips against thee ;
6 That he would show thee the secrets of his wisdom,
His wisdom, which is unsearchable !
Then shouldst thou know that God forgiveth thee many
of thine iniquities.

- 7 Canst thou search out the deep things of God ?
Canst thou reach the perfection of the Almighty ?
- 8 'T is high as heaven, what canst thou do ?
Deeper than hell, what canst thou know ?
- 9 The measure thereof is longer than the earth,
And broader than the sea.
- 10 If he apprehend, and bind, and bring to trial,
Who shall oppose him ?
- 11 For he knoweth the unrighteous ;
He seeth iniquity, when they do not observe it.
- 12 But vain man is without understanding ;
For man is born a wild ass's colt.
- 13 If thou direct thy heart,
And stretch out thy hands, toward him,
- 14 If thou put away iniquity from thy hand,
And let not wickedness dwell in thy habitation,
- 15 Then shalt thou lift up thy face without spot ;
Yea, thou shalt be steadfast, and have no fear.
- 16 For thou shalt forget thy misery,
Or remember it as waters that have passed away.
- 17 Thy life shall be brighter than the noon-day ;
Now thou art in darkness, thou shalt then be as the
morning.
- 18 Thou shalt be secure, because there is hope ;
Now thou art disappointed, thou shalt then rest in safety.
- 19 Thou shalt lie down, and none shall make thee afraid ;
And many shall make suit to thee.
- 20 But the eyes of the wicked shall be wearied out ;
They shall find no refuge ;
Their hope is — the breathing forth of life.

VIII.

Answer of Job.— CH. XII., XIII., XIV.

- 1 THEN Job answered and said :
- 2 No doubt ye are the whole people !
And wisdom will die with you !
- 3 But I have understanding as well as you ;
I am not inferior to you ;
Yea, who knoweth not such things as these ?
- 4 I am become a laughing-stock to my friend ;
I, who call upon God, that he would answer me !
The innocent and upright man is held in derision !
- 5 He, that is ready to slip with his feet,
Is as a cast-away torch, in the eyes of the prosperous.
- 6 The tents of robbers are in prosperity,
And they who provoke God are secure,
Who carry their God in their hand.
- 7 For ask now the beasts, and they will teach thee ;
Or the fowls of the air, and they will tell thee ;
- 8 Or speak to the earth, and it will instruct thee ;
And the fishes of the sea will declare to thee ;
- 9 Who among all these doth not know
That the hand of Jehovah doeth these things ?
- 10 In whose hand is the soul of every living thing,
And the breath of all mankind.
- 11 Doth not the ear prove words,
As the mouth tasteth meat ?
- 12 With the aged is wisdom,
And with length of days is understanding.
- 13 With Him are wisdom and strength ;
With him counsel and understanding.

- 14 Lo ! he pulleth down, and it shall not be rebuilt ;
He bindeth a man, and he shall not be set loose.
- 15 Lo ! he withholdeth the waters, and they are dried up ;
He sendeth them forth, and they desolate the earth.
- 16 With him are strength and wisdom ;
The deceived and the deceiver are his.
- 17 He leadeth counsellors away captive,
And judges he maketh fools.
- 18 He dissolveth the authority of kings,
And bindeth their loins with a cord.
- 19 He leadeth priests away captive,
And overthroweth the mighty.
- 20 He sealeth up the lips of the trusty,
And taketh away judgment from the elders.
- 21 He poureth contempt upon princes,
And looseth the girdle of the mighty.
- 22 He revealeth deep things out of darkness,
And bringeth the shadow of death to light.
- 23 He exalteth nations, and destroyeth them ;
He enlargeth nations, and reduceth them.
- 24 He taketh away the understanding of the great men of
the earth,
And causeth them to wander in a wilderness, where is
no path ;
- 25 They grope in the dark without light ;
He maketh them stagger like a drunken man.
- 1 Lo ! all this mine eye hath seen ;
Mine ear hath heard and understood it.
- 2 What ye know, I know also ;
I am not inferior to you.
- 3 But O that I might speak with the Almighty !
O that I might reason with God !

- 4 For ye are forgers of lies ;
Physicians of no value, all of you !
- 5 O that ye would altogether hold your peace !
This, truly, would be wisdom in you.
- 6 Hear, I pray you, my arguments ;
Attend to the pleadings of my lips !
- 7 Will ye speak falsehood for God ?
Will ye utter deceit for him ?
- 8 Will ye be partial to his person ?
Will ye contend earnestly for God ?
- 9 Will it be well for you, if he search you thoroughly ?
Can ye deceive him, as one may deceive a man ?
- 10 Surely he will rebuke you,
If ye secretly have respect to persons.
- 11 Doth not his majesty make you afraid,
And his dread fall upon you ?
- 12 Your maxims are words of dust ;
Your fortresses are fortresses of clay.
- 13 Hold your peace, and let me speak,
And then come upon me what will !
- 14 I will count it nothing to bear my flesh in my teeth,
And put my life in my hand.
- 15 Lo ! he slayeth me, and I have no hope !
Yet will I justify my ways before him.
- 16 This also shall be my deliverance ;
For no unrighteous man will come before him.
- 17 Hear attentively my words,
And give ear to my declaration !
- 18 Behold, I have now set in order my cause ;
I know that I am innocent.
- 19 Who is he that can contend with me ?
For then would I hold my peace, and die !

- 20 Only do not to me two things,
Then will I not hide myself from thy presence ;
- 21 Let not thy hand be heavy upon me,
And let not thy terrors make me afraid !
- 22 Then call upon me, and I will answer ;
Or I will speak, and answer thou me.
- 23 How many are my iniquities and sins ?
Make me to know my faults and transgressions.
- 24 Wherefore dost thou hide thy face,
And account me as thine enemy ?
- 25 Wilt thou break the driven leaf ?
Wilt thou pursue the dry stubble ?
- 26 For thou writest bitter things against me,
And makest me inherit the sins of my youth.
- 27 Yea, thou puttest my feet in the stocks ;
Thou watchest all my paths ;
Thou hemmest in the soles of my feet.
- 28 And I, like an abandoned thing, shall waste away ;
Like a garment which is moth-eaten.

- 1 Man, that is born of woman,
Is of few days, and full of trouble.
- 2 He cometh forth as a flower, and is cut down ;
He fleeth also as a shadow, and continueth not.
- 3 And dost thou fix thine eyes upon such an one ?
And dost thou bring me into judgment with thee ?
- 4 Who can produce a clean thing from an unclean ?
Not one.
- 5 Seeing that his days are determined,
And the number of his months, with thee,
And that thou hast appointed him bounds, which he cannot pass,
- 6 O turn thine eyes from him, and let him rest,
That he may enjoy, as a hireling, his day !

- 7 There is hope for a tree,
If it be cut down, that it will sprout again,
And that its tender branches will not fail ;
- 8 Though its root may have grown old in the earth,
And though its trunk be dead upon the ground,
- 9 At the scent of water it will bud,
And put forth boughs, like a young plant.
- 10 But man dieth, and he is gone forever !
Man expireth, and where is he ?
- 11 The waters fail from the lake,
And the stream drieth up, and disappears ;
- 12 So man lieth down, and riseth not ;
Till the heavens be no more, he shall not awake,
Nor be roused from his sleep.
- 13 O that thou wouldst hide me in the under-world !
That thou wouldst conceal me till thy wrath be past !
That thou wouldst appoint me a time, and then remember me !
- 14 If a man die, can he live again ?
All the days of my hard service would I wait,
Till my change should come !
- 15 Call upon me, and I will answer thee !
Have compassion upon the work of thy hands !
- 16 But now thou numberest my steps ;
Thou watchest over my sins.
- 17 My transgression is sealed up in a bag ;
Yea, thou addest unto my iniquity.
- 18 As the mountain, which falleth, cometh to nought,
And the rock is removed from its place,

- 19 As the waters wear away the stones,
 And the floods wash away the dust of the earth,
 So thou destroyest the hope of man.
- 20 Thou prevailest against him continually, and he per-
 isheth ;
 Thou changest his countenance, and sendest him away.
- 21 His sons come to honor, but he knoweth it not ;
 Or they are brought low, but he perceiveth it not.
- 22 But his flesh shall have pain for himself alone ;
 For himself alone shall he mourn.

 IX.

Second speech of Eliphaz the Temanite. — CH. XV.

- 1 THEN answered Eliphaz the Temanite, and said :
- 2 Should a wise man answer with arguments of wind ?
 Or fill his bosom with the east wind ?
- 3 Should he argue with speech that helps him not,
 And with words which do not profit him ?
- 4 Behold, thou makest the fear of God a vain thing,
 And discouragest prayer before him.
- 5 Yea, thy own mouth proclaimeth thine iniquity,
 Though thou chooseth the tongue of the crafty.
- 6 Thy own mouth condemneth thee, and not I ;
 Thy own lips testify against thee.
- 7 Art thou the first man that was born ?
 Wast thou formed before the hills ?

- 8 Hast thou listened in the council of God,
And drawn all wisdom to thyself?
- 9 What dost thou know, that we know not also?
What dost thou understand, that is a secret to us?
- 10 With us are the aged and hoary-headed;
Much older than thy father.
- 11 Dost thou despise the consolations of God,
And words so full of kindness to thee?
- 12 Why hath thy passion taken possession of thee?
And why this winking of thine eyes?
- 13 For against God hast thou vented thy passion,
And uttered such words from thy mouth.
- 14 What is man, that he should be pure,
And he that is born of woman, that he should be innocent?
- 15 Behold, He putteth no trust in his ministering spirits,
And the heavens are not pure in his sight;
- 16 Much less, abominable and polluted man,
Who drinketh iniquity as water!
- 17 Hear me, and I will show thee,
And that which I have seen will I declare;
- 18 Which the wise have related,
And have not kept concealed, having received it from
their fathers,
- 19 To whom alone the land was given,
And among whom not a stranger wandered.
- 20 "All his days the wicked man is in pain;
"And the number of his years is hidden from the oppressor.
- 21 "A fearful sound is in his ears;
"In peace the destroyer cometh upon him.

- 22 “ He hath no hope that he shall escape from darkness ;
“ He is set apart for the sword.
- 23 “ He wandereth about seeking bread ;
“ He knoweth that a day of darkness is at hand.
- 24 “ Distress and anguish fill him with dread ;
“ They prevail against him, like a king ready for the
battle.
- 25 “ Because he stretched forth his hand against God,
“ And bade defiance to the Almighty,
- 26 “ And ran against him with outstretched neck,
“ With the thick bosses of his bucklers ;
- 27 “ Because he covered his face with fatness,
“ And gathered fat upon his loins ;
- 28 “ Therefore shall he dwell in desolate cities,
“ In houses that are deserted,
“ That are ready to become heaps.
- 29 “ He shall not be rich ; his substance shall not endure,
“ And his possessions shall not be extended upon the
earth.
- 30 “ He shall not escape from darkness,
“ And the flame shall dry up his branches ;
“ Yea, by the breath of His mouth shall he be taken
away.
- 31 “ Let not man trust in vanity ; he will be deceived ;
“ For vanity shall be his recompense.
- 32 “ He shall come to his end before his time,
“ And his branch shall not be green.
- 33 “ He shall cast his unripe fruit like the vine,
“ And shed his blossoms like the olive-tree.
- 34 “ The house of the unrighteous shall be famished,
“ And fire shall consume the tents of bribery.
- 35 “ They conceive mischief, and bring forth misery,
“ And their breast deviseth deceit.”

X.

Answer of Job. — CH. XVI., XVII.

- 1 BUT Job answered and said :
- 2 Of such things as these I have heard enough !
Miserable comforters are ye all !
- 3 Will there ever be an end to words of wind ?
What stirreth thee up that thou answerest ?
- 4 I also might speak like you,
If ye were now in my place ;
I might string together words against you,
And shake my head at you.
- 5 But I would strengthen you with my mouth,
And the consolation of my lips should sustain you.
- 6 If I speak, my grief is not assuaged,
And if I forbear, it doth not leave me.
- 7 For now He hath quite exhausted me ; —
Thou hast desolated all my house !
- 8 Thou hast seized hold of me, and this is a witness against
me ;
My leanness riseth up and testifieth against me to my face.
- 9 His anger teareth my flesh, and pursueth me ;
He gnasheth upon me with his teeth ;
My adversary sharpeneth his eyes upon me.
- 10 They gape for me with their mouths ;
In scorn they smite me on the cheek ;
With one consent they assemble against me.
- 11 God hath given me a prey to the unrighteous,
And delivered me into the hands of the wicked.

12 I was at ease, but he hath crushed me ;
He hath seized me by the neck, and dashed me in pieces ;
He hath set me up for his mark.

13 His archers encompass me around ;
He pierceth my reins, and doth not spare ;
He poureth out my gall upon the ground.

14 He breaketh me with breach upon breach ;
He rusheth upon me like a warrior.

15 I have sewed sackcloth upon my skin,
And covered my head with dust.

16 My face is red with weeping,
And upon my eyelids is deathlike darkness.

17 Yet is there no injustice in my hands,
And my prayer hath been pure.

18 O earth, cover not thou my blood,
And let there be no hiding-place for my cry !

19 Yet even now, behold, my witness is in heaven,
And he that knoweth me is on high.

20 My friends have me in derision,
But my eye poureth out tears unto God.

21 O that one might contend with God,
As a man contendeth with his neighbor !

22 For when a few years shall have passed,
I shall go the way whence I shall not return.

1 My breath is exhausted ;
My days are at an end ;
The grave is ready for me.

2 Are not revilers before me ?
And doth not my eye dwell upon their provocations ?

3 Give a pledge, I pray thee ; be thou a surety for me
with thee ;

Who is he that will strike hands with me ?

4 Behold, thou hast blinded their understanding ;
Therefore thou wilt not suffer them to prevail.

5 He that delivers up his friend as a prey,
The eyes of his children shall fail.

6 He hath made me the by-word of the people ;
Yea, I have become their abhorrence.

7 My eye therefore is dim with sorrow,
And all my limbs are as a shadow.

8 Upright men will be astonished at this,
And the innocent will rouse themselves against the wicked.

9 The righteous will also hold on his way,
And he that hath clean hands will gather strength.

10 But as for you all, return, I pray !
I find not yet among you one wise man.

11 My days are at an end ;
My plans are broken off,
Even the treasures of my heart.

12 Night hath become day to me ;
The light bordereth on darkness.

13 Yea, I look to the grave as my home ;
I have made my bed in darkness.

14 I say to the pit, Thou art my father !
And to the worm, My mother ! and, My sister !

15 Where then are my hopes ?
Yea, my hopes, who shall see them ?

16 They must go down to the bars of the under-world ;
Yea, we shall descend together into the dust !

XI.

Second speech of Bildad the Shuhite. — CH. XVIII.

- 1 THEN Bildad the Shuhite answered and said :
- 2 When will ye make an end of words ?
Understand, and then we will speak !
- 3 Why are we accounted as brutes,
And reputed vile in your sight ?
- 4 Thou that tearest thyself in thine anger !
Must the earth be deserted for thee,
And the rock removed from its place ?
- 5 Behold, the light of the wicked shall be put out,
And the flame of his fire shall not shine.
- 6 Light shall become darkness in his tent,
And his lamp over him shall be extinguished.
- 7 His strong steps shall be straitened,
And his own plans shall cast him down.
- 8 He is brought into the net by his own feet,
And he walketh into the toils.
- 9 The springe layeth hold of him by the heel,
And the snare holdeth him fast.
- 10 A net is secretly laid for him on the ground,
And a trap for him in the pathway.
- 11 Terrors assail him on every side,
And harass him at his heels.
- 12 His strength is wasted by hunger,
And destruction is present at his side.
- 13 His limbs are consumed ;
Yea, his limbs are devoured by the first-born of death.
- 14 His confidence is torn away from his tent ;
Terror pursues him like a king.

- 15 Terror dwells in his tent, so that it can be no more his ;
Brimstone is scattered upon his habitation.
- 16 His roots below are dried up,
And his branches above are withered.
- 17 His memory perishes from the earth,
And no name hath he in the land.
- 18 He is thrust from light into darkness,
And driven out of the world.
- 19 He hath no son, nor kinsman among his people,
Nor survivor in his dwelling-place.
- 20 They that come after him shall be amazed at his fate,
And his elders shall be struck with horror.
- 21 Yea, such is the dwelling of the unrighteous man ;
Such is the place of him that feareth not God !
-

XII.

Answer of Job. — CH. XIX.

- 1 BUT Job answered and said :
- 2 How long will ye vex my soul,
And break me in pieces with words ?
- 3 These ten times have ye reviled me ;
Ye stun me without shame !
- 4 And be it, indeed, that I have erred,
My error abideth with myself.
- 5 Would ye, indeed, show yourselves great against me,
Prove against me my reproach !
- 6 But know ye, that it is God, who hath brought me low ;
He hath encompassed me with his net.

- 7 Behold, I complain of wrong, but receive no answer ;
I cry aloud, but obtain no justice.
- 8 He hath fenced up my way, so that I cannot pass,
And hath set darkness in my paths.
- 9 He hath stripped me of my glory,
And taken the crown from my head.
- 10 He hath destroyed me on every side, and I am gone !
He hath torn up my hope like a tree.
- 11 He kindleth his anger against me,
And counteth me as his enemy.
- 12 His troops advance together against me ;
They throw up for themselves a way to me,
And encamp around my dwelling.
- 13 My brethren he hath put far from me,
And my acquaintance are wholly estranged from me.
- 14 My kinsfolk have forsaken me,
And my bosom friends have forgotten me.
- 15 The foreigners of my house, yea, my own maid-servants,
regard me as a stranger ;
I am an alien in their eyes.
- 16 I call my servant, and he makes me no answer ;
With my own mouth do I entreat him.
- 17 My breath is become loathsome to my wife,
And my supplication to the children of my own mother.
- 18 Even young children despise me ;
I rise up, and they speak against me.
- 19 All my bosom friends abhor me,
And they whom I loved are turned against me.
- 20 My bones cleave to my flesh and my skin,
And I have scarcely escaped with the skin of my teeth.
- 21 Have pity upon me, O ye my friends, have pity upon
me,
For the hand of God hath smitten me !
- 22 Why do ye persecute me like God,
And not rest satisfied with my flesh ?

- 23 O that my words were now written !
O that they were inscribed in a register !
- 24 That with an iron pen, and with lead,
They were engraven upon the rock forever ! —
- 25 Yet I know that my Vindicator liveth,
And will stand up at length on the earth ;
- 26 And though with my skin this body be wasted away,
Yet in my flesh shall I see God.
- 27 Yea, I shall see him my friend ;
My eyes shall behold him no longer an adversary ;
For this my soul panteth within me.
- 28 Since ye say, “ How may we persecute him,
And find grounds of accusation against him ? ”
- 29 Be ye afraid of the sword ;
For malice is a crime for the sword ;
Know ye that judgment cometh.
-

XIII.

Second speech of Zophar the Naamathite. — CH. XX.

- 1 THEN answered Zophar the Naamathite, and said :
- 2 Still do my thoughts teach me to reply,
On account of the ardor which is within me.
- 3 I have heard thy injurious rebuke,
And my understanding enableth me to answer.
- 4 Knowest thou not, that from the days of old,
From the time when man was placed upon the earth,

- 5 The triumphing of the wicked hath been short,
And the joy of the impious but for a moment ?
- 6 Though his greatness mount up to the heavens,
And his head reach to the clouds,
- 7 Yet shall he perish forever, and be mingled with dust ;
They who saw him shall say, Where is he ?
- 8 He shall flee away like a dream, and shall not be found ;
Yea, he shall disappear like a vision of the night.
- 9 The eye also which saw him shall see him no more,
And his dwelling-place shall never more behold him.
- 10 His sons shall seek the favor of the poor,
And their hands shall give back his wealth.
- 11 His bones are full of youth,
But they shall sink with him into the dust.
- 12 Though wickedness be sweet in his mouth,
Though he hide it under his tongue,
- 13 Though he cherish it, and will not part with it,
And keep it fast in his mouth,
- 14 Yet his meat shall be changed within him,
And become to him the poison of asps.
- 15 He hath glutted himself with riches,
And he shall throw them up again ;
Yea, God shall cast them out of him.
- 16 He shall suck the poison of asps ;
The tongue of the viper shall destroy him.
- 17 He shall never see the flowing streams,
And the rivers of milk and honey.
- 18 The fruits of his labor he shall give back, and shall not
enjoy them ;
It is substance to be restored, and he shall not rejoice
therein.

- 19 Because he hath oppressed and abandoned the poor,
And seized upon the house which he did not build ;
- 20 Because his avarice was insatiable,
He shall not save that in which he delights.
- 21 Because nothing escaped his greediness,
His prosperity shall not endure.
- 22 In the fulness of his abundance he shall be brought low ;
Every calamity of the wretched shall come upon him.
- 23 He shall, indeed, have wherewith to fill himself ;
God shall send upon him the fury of his anger,
And rain it down upon him for his food.
- 24 He fleeth from the iron weapon,
But the bow of brass shall pierce him through.
- 25 He draweth the arrow, and it cometh forth from his body,
Yea, the glittering steel cometh out of his gall.

Terrors are upon him ;

- 26 Calamity of every kind is treasured up for him.
A fire, unkindled, shall consume him ;
It shall consume whatever is left in his tent.
- 27 The heavens shall reveal his iniquity,
And the earth shall rise up against him.
- 28 The substance of his house shall disappear ;
It shall flow away in the day of His wrath.
- 29 Such is the portion of the wicked man from God,
And the inheritance appointed for him by the Almighty.

XIV.

Answer of Job. — CH. XXI.

1 BUT Job answered and said :

2 Hear attentively my words ;
And let this be your consolation.

3 Bear with me, that I may speak ;
And after I have spoken, mock on !

4 Is my complaint concerning man ?
Why then should I not be angry ?

5 Look upon me, and be astonished !
And lay your hand upon your mouth !

6 When I think of it, I am confounded ;
Trembling taketh hold of my flesh.

7 Why is it that the wicked live,
Grow old, yea, become mighty in substance ?

8 Their children are established around them, like them-
selves,

And their offspring before their eyes.

9 Their houses are in peace, without fear,
And the rod of God cometh not upon them.

10 Their bull gendereth, and wasteth not ;
Their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock,
And their children dance.

12 They sing to the timbrel and harp,
And rejoice at the sound of the pipe.

13 They spend their days in prosperity,
And in a moment go down to the grave.

14 And yet they say unto God, “ Depart from us !
“ We desire not the knowledge of thy ways !

15 “ Who is the Almighty, that we should serve him ?
“ And what will it profit us, if we pray to him ? ”

16 [Thou sayest,] “ Lo ! their prosperity is not secure in
their hands !

“ Far from me be the conduct of the wicked ! ”

17 How often happens it, that the lamp of the wicked is
put out,

And that destruction cometh upon them,

And that He dispenseth to them tribulations in his anger ?

18 How often are they as stubble before the wind,

Or as chaff, which the whirlwind carrieth away ?

19 “ But, ” [say ye,] “ God layeth up his iniquity for his
children. ”

Let him requite the offender, and let him feel it !

20 Let his own eyes see his destruction ;

And let him drink of the wrath of the Almighty !

21 For what concern hath he for his household after him,

When the number of his own months is completed ?

22 Who then shall impart knowledge to God.

To him that judgeth the highest ?

23 One dieth in the fulness of his prosperity,

Being wholly at ease and quiet ;

24 His sides are full of fat,

And his bones moist with marrow.

25 Another dieth in bitterness of soul,

And hath never tasted pleasure.

26 Alike they lie down in the dust,

And the worms cover them.

27 Behold, I know your thoughts,

And the devices by which ye wrong me.

- 28 For ye say, "Where is the house of the oppressor,
 "And where the dwelling-places of the wicked?"
- 29 Have ye never inquired of travellers,
 And will ye not acknowledge their testimony,
- 30 That the wicked is spared in the day of destruction,
 And that he is gone to his grave in the day of wrath?
- 31 Who will charge him with his conduct to his face,
 And who will requite him for the evil he hath done?
- 32 Even this man is borne with honor to the grave;
 Yea, he still survives upon his tomb.
- 33 Sweet to him are the sods of the valley,
 And he draweth all men after him,
 As multitudes without number have gone before him.
- 34 Why then do ye offer your vain consolations?
 Your answers continue false.

 XV.

Third speech of Eliphaz the Temanite. — CH. XXII.

- 1 THEN Eliphaz the Temanite answered and said:
- 2 Can a man, then, profit God?
 Behold, the wise man profiteth himself.
- 3 Is it an advantage to the Almighty, that thou art righteous?
 Or a gain to him, that thou walkest uprightly?
- 4 Will he contend with thee because he feareth thee?
 Will he enter with thee into judgment?
- 5 Hath not thy wickedness been great?
 Have not thine iniquities been numberless?

6 Thou hast taken a pledge from thy brother unjustly,
And stripped the poor of their clothing.

7 Thou hast refused a draught of water to the weary,
And withholden bread from the hungry.

8 But the man of power had the land,
And the honorable man dwelt in it.

9 Thou hast sent widows away empty,
And broken the arms of the fatherless.

10 Therefore snares are round about thee,
And sudden fear confounds thee.

11 Or darkness, through which thou canst not see,
And floods of water cover thee.

12 Is not God in the height of heaven?
And behold the stars, how high they are!

13 Hence thou sayest, "What doth God know?
"Can he govern behind the thick darkness?"

14 "Dark clouds are a veil to him, and he cannot see;
"And he walketh upon the arch of heaven."

15 Wilt thou take the old way,
Which wicked men have trodden,
16 Who were cut down before their time,
And whose foundations were swept away by a flood?

17 Who said unto God, "Depart from us!"
And, "What doth the Almighty do for us?"

18 And yet he filled their houses with good things!—
Far from me be the conduct of the wicked!

19 The righteous see their fate, and rejoice,
And the innocent hold them in derision.

20 "Truly our adversary is destroyed,
"And fire hath consumed his abundance!"

21 Be in friendship with him, and thou shalt have peace;
Thus shall prosperity return to thee.

- 22 Receive, I pray thee, instruction from his mouth,
And lay up his words in thine heart.
- 23 If thou return to the Almighty, thou shalt be built up ;
If thou put away iniquity from thy tabernacle.
- 24 Cast to the dust thy gold,
And the gold of Ophir to the stones of the brook,
- 25 Then shall the Almighty be thy gold,
Yea, treasures of silver unto thee ;
- 26 For then shalt thou have delight in the Almighty,
And shalt lift up thy face unto God.
- 27 Thou shalt pray to him, and he shall hear thee,
And thou shalt perform thy vows.
- 28 The purpose which thou formest shall prosper with thee,
And light shall shine upon thy ways.
- 29 When men are cast down, thou shalt say, "There is
exaltation !"
And the humble person he will save.
- 30 He will deliver even him that is not innocent ;
The purity of thy hands shall save him.

XVI.

Answer of Job. — CH. XXIII., XXIV.

- 1 THEN Job answered and said :
- 2 Still is my complaint bitter ;
But my wound is deeper than my groaning.
- 3 O that I knew where I might find him !
That I might go before his throne !
- 4 I would order my cause before him,
And fill my mouth with arguments ;

- 5 I should know what he would answer me,
And understand what he would say to me.
- 6 Would he contend with me with his mighty power?
No! He would have regard to me.
- 7 Then would an upright man contend with him,
And I should be fully acquitted by my judge.
- 8 But, behold, I go eastward, and he is not there;
And westward, but I cannot perceive him;
- 9 To the north, where he worketh, but I cannot behold
him;
He hideth himself on the south, and I cannot see him.
- 10 But he knoweth the way which is in my heart;
When he trieth me, I shall come forth as gold.
- 11 My feet have trodden in his steps;
His way I have kept, and have not turned aside from it.
- 12 I have not neglected the precepts of his lips;
The words of his mouth I have treasured up in my bo-
som.
- 13 But he is of one mind, and who can turn him?
And what he desireth, that he doeth.
- 14 He performeth that which is appointed for me;
And many such things are in his mind!
- 15 Therefore I am in terror on account of him;
When I consider, I am afraid of him.
- 16 For God maketh my heart faint;
Yea, the Almighty terrifieth me;
- 17 Because I was not taken away before darkness came,
And he hath not hidden darkness from mine eyes.
- 1 Why are not times of punishment reserved by the
Almighty,
And why do not they, who regard him, see his judg-
ments?

- 2 They remove landmarks ;
They take away flocks by violence, and pasture them.
- 3 They drive away the ass of the fatherless,
And take the widow's ox for a pledge.
- 4 They push the needy from the way ;
All the poor of the land are forced to hide themselves.
- 5 Behold, like wild asses of the desert they go forth to
their work ;
In the morning they go in quest of prey ;
The wilderness supplieth them food for their children.
- 6 In the fields they reap the harvest,
And gather the vintage of the oppressor.
- 7 They lodge naked, without clothing,
And without covering from the cold.
- 8 They are drenched with the mountain showers,
And embrace the rock for want of shelter.
- 9 The fatherless are torn from the breast,
And the garment of the needy is taken for a pledge.
- 10 They go naked, without clothing,
And carry the sheaf hungry.
- 11 They make oil within their walls,
And tread the wine-vat, yet suffer thirst.
- 12 From the city the dying groan,
And the wounded cry aloud ;
And God regardeth not their prayer !
- 13 Others hate the light ;
They know not its ways,
And abide not in its paths.
- 14 With the light ariseth the murderer ;
He killeth the poor and needy ;
In the night he is a thief.

- 15 The eye of the adulterer waiteth for the twilight ;
He saith, " No eye will see me,"
And putteth a mask upon his face.
- 16 In the dark they break into houses ;
In the daytime they shut themselves up ;
They are strangers to the light.
- 17 The morning is to them the very shadow of death ;
They are familiar with the terrors of midnight darkness.
- 18 They are swift as the skiff upon the waters ;
They have a desolate portion in the earth ;
They come not near the vineyards.
- 19 As drought and heat consume the snow waters,
So doth the grave the wicked.
- 20 His own mother forgetteth him ;
The worm feeds sweetly on him ;
He is no more remembered ;
The unrighteous man is broken like a tree.
- 21 He oppresseth the barren, that hath not borne,
And doeth not good to the widow.
- 22 He taketh away the mighty by his power ;
He riseth up, and no one is sure of life.
- 23 God giveth them security, so that they are confident,
And his eyes are upon their ways.
- 24 They are exalted ; — in a little while they are gone !
They are brought low, and die, like all others ;
And like the ripest ears of corn are they cut off.
- 25 If it be not so, who will confute me,
And show my discourse to be worthless ?

XVII.

Third speech of Bildad the Shuhite. — CH. XXV.

- 1 THEN answered Bildad the Shuhite, and said :
- 2 Dominion and fear are with Him ;
He maintaineth peace in his high places.
- 3 Is there any numbering of his hosts ?
And upon whom doth not his light arise ?
- 4 How then can man be righteous before God ?
Or how can he be pure that is born of woman ?
- 5 Behold, even the moon is not bright,
And the stars are not pure in his sight.
- 6 How much less, man, a worm !
And the son of man, a reptile !
-

XVIII.

Answer of Job. — CH. XXVI.

- 1 THEN Job answered and said :
- 2 How hast thou helped the weak,
And strengthened the feeble arm !
- 3 How hast thou counselled the ignorant !
And revealed wisdom to satisfaction !
- 4 For whom hast thou uttered these words ?
And whose spirit spake through thee ?
- 5 Before Him the shades beneath tremble ;
The waters, and their inhabitants.

- 6 The under-world is naked before him,
And Destruction is without covering.
- 7 He stretcheth out the North over empty space,
And hangeth the earth upon nothing.
- 8 He bindeth up the waters in his thick clouds,
And the cloud is not rent under them.
- 9 He covereth the face of his throne,
And spreadeth his clouds around it.
- 10 He hath drawn a circular bound upon the waters,
To the confines of light and darkness.
- 11 The pillars of heaven tremble
And are confounded at his rebuke.
- 12 By his power he stilleth the sea,
Yea, by his wisdom he smiteth its pride.
- 13 By his spirit he hath garnished the heavens ;
His hand hath formed the fleeing Serpent.
- 14 Lo ! these are but the borders of his works ;
How faint the whisper we have heard of him !
But the thunder of his power who can understand ?

XIX.

Answer of Job to all three of his opponents. — CH. XXVII., XXVIII.

- 1 MOREOVER Job continued his discourse, and said :
- 2 As God liveth, who hath rejected my cause,
And the Almighty, who hath afflicted my soul ;
- 3 As long as I have life within me,
And the breath imparted by God in my nostrils,
- 4 Never shall my lips speak falsehood,
Nor my tongue utter deceit.

- 5 God forbid that I should acknowledge you to be just ;
To my last breath will I assert my integrity.
- 6 I will hold fast my innocence, and not let it go ;
My heart reproacheth me for no part of my life.
- 7 May mine enemy be as the wicked,
And he that riseth up against me as the unrighteous !
- 8 For what is the hope of the wicked, when God cutteth
off his web,
And taketh away his life ?
- 9 Will he listen to his cry,
When trouble cometh upon him ?
- 10 Can he delight himself in the Almighty,
And call at all times upon God ?
- 11 I will teach you concerning the hand of God ;
That which is with the Almighty I will not conceal.
- 12 Behold, ye yourselves have all seen it ;
Why then do ye cherish such vain thoughts ?
- 13 This is the portion of the wicked man from God ;
The inheritance which oppressors receive from the Al-
mighty.
- 14 If his children be multiplied, it is for the sword ;
And his offspring shall not be satisfied with bread.
- 15 Those of them that escape shall be buried by Death,
And their widows shall not bewail them.
- 16 Though he heap up silver as dust,
And procure raiment as clay, —
- 17 He may procure, but the righteous shall wear it,
And the innocent shall share the silver.
- 18 He buildeth his house like the moth,
Or like the shed which the watchman maketh.
- 19 The rich man falleth, and is not buried ;
In the twinkling of an eye he is no more.

- 20 Terrors pursue him like a flood ;
A tempest stealeth him away in the night.
- 21 The east wind carrieth him away and he perisheth ;
Yea, it sweepeth him away from his place.
- 22 God sendeth his arrows at him, and doth not spare ;
He would fain escape from His hand.
- 23 Men clap their hands at him,
And hiss him away from his place.
- 1 Truly there is a vein for silver,
And a place for gold, which men refine.
- 2 Iron is obtained from earth,
And stone is melted into copper.
- 3 Man putteth an end to darkness ;
He searcheth, to the lowest depths,
For the stone of darkness and the shadow of death.
- 4 From the place where they dwell they open a shaft ;
Unsupported by the feet,
They are suspended, they swing away from men.
- 5 The earth, out of which cometh bread,
Is torn up underneath, as it were by fire.
- 6 Her stones are the place of sapphires,
And she hath dust of gold for man.
- 7 The path thereto no bird knoweth,
And the vulture's eye hath not seen it ;
- 8 The fierce wild beast hath not trodden it ;
The lion hath not passed over it.
- 9 Man layeth his hand upon the rock ;
He upturneth mountains from their roots.
- 10 He causeth streams to break out among the rocks,
And his eye seeth every precious thing ;
- 11 He stoppeth the dropping of the streams,
And bringeth hidden things to light.

- 12 But where shall wisdom be found ?
And where is the place of understanding ?
- 13 Man knoweth not the price thereof ;
Nor can it be found in the land of the living.
- 14 The deep saith, It is not in me ;
And the sea saith, It is not with me.
- 15 It cannot be gotten for gold,
Nor shall silver be weighed out as the price thereof.
- 16 It cannot be purchased with the gold of Ophir,
With the precious onyx, or the sapphire.
- 17 Gold and crystal are not to be compared with it ;
Nor can it be purchased with jewels of fine gold.
- 18 No mention shall be made of coral, or of crystal,
For wisdom is more precious than pearls.
- 19 The topaz of Ethiopia cannot equal it,
Nor can it be purchased with the purest gold.
- 20 Whence then cometh wisdom ?
And where is the place of understanding ?
- 21 Since it is hidden from the eyes of all the living,
And kept close from the fowls of the air.
- 22 The realms of Death say,
We have heard only a rumor of it with our ears.
- 23 God alone knoweth the way to it ;
He alone knoweth its dwelling-place.
- 24 For he seeth to the ends of the earth,
And surveyeth all things under the whole heaven.
- 25 When he gave the winds their weight,
And adjusted the waters by measure ;
- 26 When he prescribed laws to the rain,
And a path to the glittering thunderbolt ;
- 27 Then did he see it, and make it known ;
He established it, and searched it out ;

28 But he said unto man,
Behold, the fear of the Lord, that is wisdom,
And to depart from evil, that is understanding.

XX,

Job's review of his past life. — CH. XXIX. — XXXI.

1 Moreover Job continued his discourse, and said :
2 O that I were as in months past,
In the days when God was my guardian !
3 When his lamp shone over my head,
And when by its light I walked through darkness !
4 As I was in the days of my strength,
When God was the friend of my tent ;
5 When the Almighty was yet with me,
And my children were around me ;
6 When I washed my steps in milk,
And the rock poured me out rivers of oil !
7 When I went forth to the gate in the city,
And took my seat in the market-place,
8 The young men saw me and hid themselves,
And the aged arose, and stood,
9 The princes refrained from speaking,
And laid their hand upon their mouth,
10 The nobles held their peace,
And their tongue cleaved to the roof of their mouth,
11 The ear that heard me blessed me,
And the eye that saw me bore witness to me,

- 12 For I delivered the poor, when they cried,
And the fatherless, who had none to help him.
- 13 The blessing of him that was undone came upon me,
And I caused the heart of the widow to rejoice.
- 14 I put on righteousness, and it clothed me ;
And justice was my robe and diadem.
- 15 I was eyes to the blind,
And feet was I to the lame ;
- 16 I was a father to the poor,
And the cause of the unknown I searched out ;
- 17 And I broke the teeth of the wicked,
And plucked the spoil from his jaws.
- 18 Then said I, “ I shall die in my nest ;
“ I shall multiply my days as the sand.
- 19 “ My root is spread abroad to the waters,
“ And the dew lodgeth on my branches.
- 20 “ My glory is fresh with me,
“ And my bow gathers strength in my hand.”
- 21 To me men gave ear, and waited,
And kept silence for my counsel.
- 22 To my words they made no reply,
When my speech dropped down upon them.
- 23 They waited for me as for the rain ;
Yea, they opened their mouths wide as for the latter rain.
- 24 If I smiled upon them, they believed it not ;
Nor did they cause the light of my countenance to fall.
- 25 When I came among them, I sat as chief ;
I dwelt as a king in the midst of an army ;
As a comforter among mourners.
- 1 But now they that are younger than I hold me in de-
rision,
Whose fathers I should have disdained to compare with
the dogs of my flock.

- 2 Of what use to me is the strength of their hands,
In whom activity is perished ?
- 3 By want and famine they are emaciated ;
They gnaw the wilderness,
The night of desolate wastes.
- 4 They gather purslain among the bushes,
And the root of the broom is their bread.
- 5 They are driven from the society of men ;
There is a cry after them as after a thief.
- 6 They dwell in awful valleys,
In caves of the earth and in rocks.
- 7 Among the bushes they utter their cries ;
Under the thorns are they gathered together.
- 8 An impious and low-born race,
They are driven out of the land.
- 9 And now I am become their song ;
Yea, I am their by-word !
- 10 They abhor me, they stand aloof from me ;
They forbear not to spit before my face.
- 11 They let loose the reins, and afflict me ;
They cast off the bridle before me.
- 12 On my right hand rise up the brood ;
They trip up my feet ;
They raise up ways for my destruction.
- 13 They break up my path ;
They hasten my fall ; —
They, that have no helper !
- 14 They come upon me as through a wide breach ;
Through the ruins they rush in upon me.
- 15 Terrors are come against me ;
They pursue my prosperity like the wind,
And my welfare passeth away like a cloud.
- 16 And now my soul is poured out in grief ;
Days of affliction assail me.

- 17 The night pierceth my bones ; it teareth them from me,
And my gnawers take no rest.
- 18 Through the violence of my disease is my garment
changed ;
It bindeth me about like the collar of my tunic.
- 19 He hath cast me into the mire,
And I am become like dust and ashes.
- 20 I call upon Thee, but thou dost not hear me ;
I stand up before thee, but thou regardest me not.
- 21 Thou art become cruel to me ;
With thy strong hand thou dost persecute me.
- 22 Thou liftest me up, and causest me to ride upon the
wind ;
Thou meltest me away ; thou terrifiest me.
- 23 I know that thou wilt bring me to death,
To the place of assembly for all the living.
- 24 When He stretcheth out his hand, prayer availeth noth-
ing ;
When He bringeth destruction, vain is the cry for help.
- 25 Did not I weep for him that was in trouble ?
Was not my soul grieved for the poor ?
- 26 But when I looked for good, then evil came ;
When I looked for light, then came darkness.
- 27 My bowels boil, and rest not ;
Days of anguish have come upon me.
- 28 I am black, but not by the sun ;
I stand up, and utter my cries in the congregation.
- 29 I am become a brother to the jackal,
And a companion to the ostrich.
- 30 My skin is black, and falleth from me,
And my bones burn with heat.
- 31 My harp also is turned to mourning,
And my pipe to notes of grief.

- 1 I made a covenant with mine eyes ;
How then could I gaze upon a maid ?
- 2 Yet what is my portion from God who is above,
And what my inheritance from the Almighty on high !
- 3 Is not destruction for the wicked,
And ruin for the workers of iniquity ?
- 4 Hath He not seen my ways,
And numbered all my steps ?
- 5 If I have walked with falsehood,
And if my foot hath hastened to deceit,
- 6 Let him weigh me in an even balance,
And let God know my integrity !
- 7 If my steps have turned aside from the way,
And my heart followed mine eyes,
Or if any stain have cleaved to my hand,
- 8 Then may I sow, and another eat,
And what I plant, may it be rooted up !
- 9 If my heart have been enticed by a woman,
Or if I have watched at my neighbor's door,
- 10 Then let my wife grind for another,
And let other men lie with her !
- 11 For this were a heinous crime,
Even a transgression to be punished by the judges ;
- 12 Yea, it were a fire, that would consume to destruction,
And root out all my increase.
- 13 If I have refused justice to my man-servant or maid-
servant,
When they had a controversy with me,
- 14 What shall I do when God riseth up,
And when he visiteth, what shall I answer him ?
- 15 Did not he that made me make him ?
Did not one fashion us in the womb ?

- 16 Have I refused the poor their desire,
Or caused the eyes of the widow to fail ?
- 17 Have I eaten my morsel alone,
And forbid the fatherless to partake of it ?
- 18 Nay, from my youth he grew up with me, as with a
father,
And I have assisted the widow from my mother's womb.
- 19 If I have seen any wretched one without clothing,
Or any poor man without covering ;
- 20 If his loins have not blessed me,
And he have not been warmed with the fleece of my
sheep ;
- 21 If I have lifted up my hand against the fatherless,
Because I saw my help at the gate,
- 22 Then may my shoulder fall from the blade,
And my arm be broken at the socket !
- 23 For destruction from God was a terror to me,
And before his majesty I could do nothing.
- 24 If I have made gold my trust,
Or said to the fine gold, 'Thou art my confidence ;
- 25 If I have rejoiced, because my wealth was great,
And my hand had found abundance ;
- 26 If I have beheld the sun in his splendor,
Or the moon advancing in brightness,
- 27 And my heart have been secretly enticed,
And my mouth have kissed my hand, —
- 28 This also were a crime to be punished by the judge ;
For I should have denied the God who is above.
- 29 Have I rejoiced at the destruction of him that hated me,
Or exulted when evil came upon him ?
- 30 Nay, I have not suffered my lips to sin,
By imprecating a curse upon his life.

- 31 Have not the men of my tent exclaimed,
“ Who is there that hath not been satisfied with his
meat ? ”
- 32 The stranger did not lodge in the street ;
I opened my doors to the traveller.
- 33 Have I, after the manner of men, hidden my transgression,
Concealing my iniquity in my bosom,
34 Then let me be confounded before the great multitude !
Let the contempt of families cover me with shame !
Yea, let me keep silence ! let me never appear abroad !
- 35 O that He would yet hear me !
Here is my signature ; let the Almighty answer me,
And let mine adversary write down his charge !
- 36 Truly I would wear it upon my shoulder ;
I would bind it upon me as a crown.
- 37 I would disclose to him all my steps ;
I would approach him like a prince.
- 38 If my land cry out against me,
And its furrows bewail together ;
39 If I have eaten of its fruits without payment,
And extorted the life of its owners ;
40 Let thorns grow up instead of wheat,
And noxious weeds instead of barley.

The words of Job are ended.

XXI.

Speech of Elihu. — CH. XXXII. — XXXVII.

1 So these three men ceased to answer Job, because he
2 was righteous in his own eyes. Then was kindled the
wrath of Elihu, the son of Barachel, the Buzite, of the
family of Ram; against Job was his wrath kindled,
because he had pronounced himself righteous, rather
3 than God. Against his three friends also was his wrath
kindled, because they had not found an answer, and yet
4 had condemned Job. Now Elihu had waited till Job
5 had spoken, because they were older than himself. But
when Elihu saw that there was no answer in the mouth
6 of these three men, his wrath was kindled. Then spake
Elihu, the son of Barachel, the Buzite, and said :

I am young, and ye are very old ;
Therefore I was afraid,
And durst not make known to you my opinion.
7 I said, “ Days should speak,
“ And multitude of years should teach wisdom.”
8 But it is the divine spirit in man,
Even the inspiration of the Almighty, that giveth him
understanding.
9 Great men are not always wise,
Nor do the aged always understand what is right.
10 Therefore, I pray, listen to me ;
I also will declare my opinion.
11 Behold, I have waited for your words,
I have listened to your arguments,
Whilst ye searched out what to say ;

- 12 Yea, I have attended to you ;
And behold, none of you hath refuted Job,
Nor answered his words.
- 13 Say not, then, “ We have found out wisdom ;
“ God must conquer him, not man.”
- 14 He hath not directed his discourse against me,
And with speeches like yours will I not answer him.
- 15 They were confounded ! they answered no more !
They could say nothing !
- 16 I waited, but they spake not ;
They stood still ; they answered no more !
- 17 Therefore will I answer, on my part ;
I also will show my opinion.
- 18 For I am full of matter ;
The spirit within constraineth me.
- 19 Behold, my bosom is as wine that hath no vent ;
Like bottles of new wine, it is bursting.
- 20 I will speak, that I may be relieved ;
I will open my lips and answer.
- 21 I will not be partial to any man’s person,
Nor will I flatter any man.
- 22 For I am afraid to flatter,
Lest my Maker should soon take me away.

- 1 Hear, therefore, my discourse, I pray thee, O Job,
And attend to all my words !
- 2 Behold, I am opening my mouth ;
My tongue is now speaking in my palate.
- 3 My words shall be in the uprightness of my heart ;
My lips shall utter my thoughts sincerely.
- 4 The spirit of God made me,
And the breath of the Almighty gave me life ;
- 5 If thou art able, answer me ;
Set thyself in array before me ; stand up !

- 6 Behold, I, like thee, am a creature of God ;
I also was formed of clay.
- 7 Behold, my terror cannot dismay thee,
Nor can my greatness be heavy upon thee.
- 8 Surely thou hast said in my hearing,
I have heard the sound of thy words :
- 9 “ I am pure, and without transgression ;
“ I am clean, and there is no iniquity in me.
- 10 “ Behold, he seeketh causes of hostility against me ;
“ He regardeth me as his enemy.
- 11 “ He putteth my feet in the stocks ;
“ He watcheth all my paths.”
- 12 Behold, in this thou art not right ; I will answer thee ;
For God is greater than man ;
- 13 Why dost thou contend with Him ?
For he giveth no account of any of his doings.
- 14 For God speaketh once,
Yea, twice, when man regardeth it not ;
- 15 In a dream, in a vision of the night,
When deep sleep falleth upon men,
In slumberings upon the bed ;
- 16 Then he openeth the ears of men,
And sealeth up for them admonition ;
- 17 That he may turn man from his purpose,
And remove pride from man.
- 18 Thus he saveth him from the pit,
Yea, his life from perishing by the sword.
- 19 He is chastened also with pain upon his bed,
And with a continual agitation of his bones,
- 20 So that his mouth abhorreth bread,
And his taste the choicest meat ;

- 21 His flesh is consumed, that it cannot be seen,
And his bones, that were invisible, are naked ;
- 22 Yea, his soul draweth near to the pit,
And his life to the destroyers.
- 23 But if there be with him a messenger,
An interpreter, one of a thousand,
Who may show unto man his duty,
- 24 Then will God be gracious to him, and say,
“ Save him from going down to the pit,
“ I have received the ransom.”
- 25 His flesh shall become fresher than a child’s ;
He shall return to the days of his youth.
- 26 He shall pray to God, and he will be favorable to him,
And permit him to see his face with joy,
And restore unto man his innocence.
- 27 He shall sing among men, and say,
“ I sinned, I acted perversely,
“ Yet hath he not requited me for it ;
- 28 “ He hath delivered me from going down to the pit,
“ And my eyes behold the light.”
- 29 Lo ! all these things doeth God,
Time after time, with man,
- 30 That he may bring him back from the grave,
To enjoy the light of the living.
- 31 Mark well, O Job, hearken to me !
Keep silence, and I will speak.
- 32 Yet if thou hast any thing to say, answer me !
Speak ! for I desire to have thee appear innocent.
- 33 But if not, do thou listen to me !
Keep silence, and I will teach thee wisdom !

- 1 And Elihu proceeded, and said :
- 2 Hear my words, ye wise men !
Give ear to me, ye that have knowledge !
- 3 For the ear trieth words,
As the mouth tasteth meat.
- 4 Let us examine for ourselves what is right ;
Let us know among ourselves what is true.
- 5 Job hath said, “ I am innocent,
“ And God refuseth me justice.
- 6 “ Though I am innocent, I am made a liar ;
“ My wound is incurable, though I am free from transgression.”
- 7 Where is the man like Job,
Who drinketh impiety like water ;
- 8 Who goeth in company with evil-doers,
And walketh with wicked men ?
- 9 For he hath said, “ A man hath no advantage,
“ When he is in friendship with God.”
- 10 Wherefore hearken to me, ye men of understanding !
Far be iniquity from God !
Yea, far be injustice from the Almighty !
- 11 For what a man hath done he will requite him,
And render to every one according to his deeds.
- 12 Surely God will not do iniquity,
Nor will the Almighty pervert justice.
- 13 Who hath given him the charge of the earth ?
Or who hath created the whole world ?
- 14 Should he set his heart against man,
He would take back his spirit, and his breath ;
- 15 All flesh would then expire together ;
Yea, man would return to the dust.

- 16 If thou hast understanding, hear this !
Give ear to the voice of my words !
- 17 Shall he, that hateth justice, govern ?
Wilt thou then condemn the just and mighty One ?
- 18 Is it fit to say to a king, Thou art wicked ;
Or to princes, Ye are unrighteous ?
- 19 How much less to him that is not partial to princes,
Nor regardeth the rich more than the poor ?
For they are all the work of his hands.
- 20 In a moment they die ; yea, at midnight
Doth a people stagger and pass away,
And the mighty are destroyed, without hand.
- 21 For his eyes are upon the ways of men ;
He seeth all their steps.
- 22 There is no darkness, nor shadow of death,
Where evil-doers may hide themselves.
- 23 He needeth not attend long to a man,
To bring him into judgment before God ;
- 24 He dasheth in pieces the mighty without inquiry,
And setteth up others in their stead.
- 25 For he knoweth their works ;
He bringeth night upon them, and they are crushed.
- 26 On account of their wickedness he smiteth them,
In the presence of many beholders ;
- 27 Because they turned away from him,
And had no regard to his ways,
- 28 And caused the cry of the poor to come before him ;
For he heareth the cry of the oppressed.
- 29 When he giveth rest, who can cause trouble ?
And when he hideth his face,
Who can behold him ?
- 30 So is it with nations and individuals alike !
So that the wicked may no more rule,
And may not be snares to the people.

- 31 Surely thou shouldst say unto God,
“I have received chastisement; I will no more offend!
- 32 “What I see not, teach thou me!
“If I have done iniquity, I will do so no more.”
- 33 Shall he recompense according to thy mind,
Because thou refusest, or because thou chooseth, and not
he?
Speak, if thou hast knowledge!
- 34 Men of understanding,
Wise men, who hear me, will say,
- 35 “Job hath spoken without knowledge,
“And his words were without wisdom.”
- 36 My desire is, that Job may be fully tried,
For answering like wicked men.
- 37 For he hath added impiety to his sin;
He hath clapped his hands among us,
And multiplied words against God.

1 Moreover Elihu proceeded, and said :

- 2 Dost thou then think this to be right?
Thou hast said, “I am more righteous than God.”
- 3 For thou askest, “What advantage have I?
“What have I gained, more than if I had sinned?”
- 4 I will answer thee,
And thy companions with thee.

- 5 Look up to the heavens, and see!
And behold the clouds, which are high above thee!
- 6 If thou sinnest, what dost thou against Him?
If thy transgressions be multiplied, how dost thou injure
him?
- 7 If thou art righteous, what dost thou give him?
Or what receiveth he at thine hand?

8 Thy wickedness injureth only a man like thyself ;
And thy righteousness profiteth only the son of man.

9 The oppressed cry out on account of their wrongs ;
They cry aloud on account of the arm of the mighty ;
10 But none saith, “ Where is God, my Maker,
“ Who in the night of affliction giveth songs ;
11 “ Who teacheth us more than the beasts of the earth,
“ And maketh us wiser than the birds of heaven ? ”
12 Then they cry aloud on account of the arrogance of the
wicked,
But he giveth no answer.

13 For God will not hear the vain supplication,
Nor will the Almighty regard it ;
14 Much less, when thou sayest, “ I cannot see him ! ”
Justice is with him, only wait thou for him !
15 But now, because he hath not visited in his anger,
Nor taken strict note of transgressions,
16 Job hath opened his mouth rashly,
And multiplied words without knowledge.

1 Elihu also proceeded, and said :

2 Bear with me a little while, that I may show thee !
For I have yet arguments in behalf of God.
3 I will bring my knowledge from afar,
And assert the justice of my Maker.
4 Truly my words shall not be false ;
A man of sound knowledge is before thee.

5 Behold, God is great, but despiseth not any ;
Great is he in strength of understanding.
6 He suffereth not the wicked to prosper,
But rendereth justice to the oppressed.

- 7 He withdraweth not his eyes from the righteous,
But, with kings upon the throne,
He establisheth them for ever, and they are exalted.
- 8 And if they be bound in fetters,
And holden in the cords of affliction,
- 9 Then showeth he them their deeds,
And how they have set him at defiance by their trans-
gressions ;
- 10 He also openeth their ears to admonition,
And commandeth them to return from iniquity.
- 11 If they obey and serve him,
They spend their days in prosperity,
And their years in pleasures.
- 12 But if they obey not, they perish by the sword ;
They die in their own folly.
- 13 The corrupt in heart treasure up wrath ;
They cry not to God, when he bindeth them.
- 14 They die in their youth ;
They close their lives with the unclean.
- 15 But he delivereth the poor in their distress ;
He openeth their ears in affliction.
- 16 He will bring thee also from the jaws of distress,
To a broad place, where is no straitness,
And the provision of thy table shall be full of fatness.
- 17 But if thou lade thyself with the guilt of the wicked, —
Guilt and punishment follow each other.
- 18 For with Him is wrath ; beware lest he take thee away
by his stroke,
So that a great ransom shall not save thee !
- 19 Will He esteem thy riches ?
No ! neither thy gold, nor all the abundance of thy
wealth.

- 20 Long not for that Night
To which nations are taken away from their place.
- 21 Take heed, turn not thine eyes to iniquity!
For this hast thou preferred to affliction.
- 22 Behold, God is exalted in his power;
Who is a teacher like him?
23 Who hath prescribed to him his way?
Or who can say to him, "Thou hast done wrong"?
- 24 Forget not to magnify his work,
Which men celebrate with songs.
- 25 All mankind gaze upon it;
Mortals behold it from afar.
- 26 Behold, God is great; we cannot know him,
Nor search out the number of his years.
- 27 Lo! he draweth up the drops of water,
Which distil rain from his vapor;
28 The clouds pour it down,
And drop it upon man in abundance.
- 29 Who can understand the spreading of his clouds,
And the rattling of his pavilion?
- 30 Behold, he spreadeth around himself his light,
And he clotheth himself with the depths of the sea.
- 31 By these he punisheth nations,
And by these he giveth food in abundance.
- 32 His hands he covereth with lightning;
He giveth it commandment against an enemy;
- 33 He uttereth to him his voice,
To the herds also and the plants.
- 1 At this my heart trembleth,
And is moved out of its place.
- 2 Hear, O hear, the thunder of his voice,
And the noise which issueth from his mouth!

- 3 He sendeth it through the whole heavens,
And his lightning to the ends of the earth.
- 4 After it the thunder roareth ;
He thundereth with his voice of majesty,
And restraineth not the tempest, when his voice is heard.
- 5 God thundereth with his voice marvellously ;
Great things doeth he, which we cannot comprehend.
- 6 For he saith to the snow, " Fall thou on the earth !"
To the shower also, even the showers of his might.
- 7 He sealeth up the hand of every man,
That all men whom he hath made may acknowledge
him.
- 8 Then the beasts go into dens,
And abide in their caverns.
- 9 Out of the South cometh the whirlwind,
And cold out of the North.
- 10 By the breath of God ice is formed,
And the broad waters become narrow.
- 11 He causeth the clouds to descend in rain,
And his lightning scattereth the mists.
- 12 They move about by his direction,
To execute his commands throughout the world ;
- 13 Whether he cause them to come for punishment,
Or for the land, or for mercy.
- 14 Give ear to this, O Job !
Stand still, and consider the wondrous works of God !
- 15 Dost thou know when God gave commandment to them,
And caused the lightning of his cloud to flash ?
- 16 Dost thou understand the balancing of the clouds,
The wondrous works of him that is perfect in wisdom ?
- 17 How thy garments become warm,
When he maketh the earth sultry by his south wind ?

- 18 Canst thou like him spread out the sky,
Which is firm like a molten mirror ?
- 19 Teach us what we shall say to him !
For we cannot address him by reason of darkness.
- 20 If I should speak, would it be told him ?
Surely if a man should speak to him, he would be consumed.
- 21 Men cannot look upon the light,
When it is bright in the skies,
When the wind hath passed over them, and made them clear,
- 22 And a golden brightness cometh from the sky, —
But with God is terrible majesty !
- 23 The Almighty, we cannot find him out ;
He is excellent in power and justice,
Great also in mercy, he doth not oppress.
- 24 Therefore let men fear him !
Upon the wise in heart he will not look.
-

XXII.

Jehovah's reproof of Job. — CH. XXXVIII., XXXIX.

- 1 THEN spake Jehovah to Job out of the whirlwind, and said :
- 2 Who is this, that darkeneth my counsels by words without knowledge ?
- 3 Gird up thy loins like a man !
I will ask thee, and answer thou me !

4 Where wast thou, when I laid the foundations of the earth ?

Declare, since thou hast such knowledge !

5 Who fixed its dimensions ? since thou knowest !
Or who stretched out the line upon it ?

6 Upon what were its foundations fixed ?
And who laid its corner-stone,

7 When the morning-stars sang together,
And all the sons of God shouted for joy ?

8 Who shut up the sea with doors,
When it burst forth as from the womb ?

9 When I made the clouds its mantle,
And thick darkness its swaddling-band ;

10 When I appointed its bounds,
And fixed its bars and doors ;

11 And said, Thus far shalt thou come, and no farther !
Here shall thy proud waves be stayed !

12 Hast thou, in thy life, given charge to the morning,
Or caused the day-spring to know its place, —

13 That they should lay hold of the ends of the earth,
And shake the wicked out of it ?

14 It is changed as wax by the seal ;
And all things stand forth as in rich apparel.

15 But from the wicked their light is withheld,
And the high-raised arm is broken.

16 Hast thou penetrated to the springs of the sea,
And walked through the recesses of the deep ?

17 Have the gates of death been disclosed to thee,
And hast thou seen the gates of the shadow of death ?

18 Hast thou surveyed the breadth of the earth ?
Declare, since thou knowest it all !

- 19 Where is the way to the abode of light ?
And darkness, where is its dwelling-place ?
- 20 Thou, surely, canst lead them to their boundary,
And thou knowest the paths to their mansion !
- 21 Surely thou knowest ! for thou wast then born !
And the number of thy years is great !
- 22 Hast thou been at the store-houses of the snow,
Or seen the treasures of the hail,
- 23 Which I have reserved against the time of trouble,
Against the day of battle and war ?
- 24 Where is the way by which light is distributed,
And the east wind spread abroad upon the earth ?
- 25 Who hath prepared channels for the rain,
And a path for the glittering thunderbolt,
- 26 To give rain to the land without an inhabitant,
To the wilderness, where is no man ;
- 27 To satisfy the desolate and waste ground,
And cause the bud of the tender herb to spring forth ?
- 28 Who is the father of the rain ?
And who hath begotten the drops of the dew ?
- 29 Out of whose womb came the ice ?
And who hath gendered the hoar-frost of heaven ?
- 30 The waters are hid as under stone,
And the face of the deep becometh solid.
- 31 Canst thou fasten the bands of the Pleiades,
Or loosen the chains of Orion ?
- 32 Canst thou lead forth the Signs in their season,
Or guide the Bear with his sons ?
- 33 Knowest thou the ordinances of the heavens ?
Hast thou appointed their dominion over the earth ?

- 34 Canst thou lift up thy voice to the clouds,
So that abundance of waters will cover thee ?
35 Canst thou send forth lightnings, so that they will go,
And say to thee, " Here we are " ?
36 Who hath imparted understanding to thy reins,
And given intelligence to thy mind ?
37 Who numbereth the clouds in wisdom ?
And who poureth out the bottles of heaven,
38 When the dust flows into a molten mass,
And the clods cleave fast together ?

- 39 Canst thou hunt prey for the lioness,
Or satisfy the hunger of the young lions,
40 When they couch in their dens,
And lie in wait in the thicket ?
41 Who provideth for the raven his food,
When his young ones cry unto God,
While they wander about without food ?

- 1 Knowest thou the time when the wild goats of the
rock bring forth ?
Or canst thou observe the labor of the hinds ?
2 Canst thou number the months they fulfil ?
Knowest thou the season when they bring forth ?
3 They bow themselves ; they bring forth their young ;
They cast forth their pains.
4 Their young ones are strong ; they grow up in the fields ;
They go away, and return not to them.

- 5 Who hath sent forth the wild ass free ?
Who hath loosed the bands of the wild ass,
6 To whom I have given the wilderness for his house,
And the barren land for his dwelling-place ?

7 He scorneth the tumult of the city,
And heedeth not the clamors of the driver ;
8 The range of the mountains is his pasture ;
He seeketh after every green thing.

9 Will the buffalo consent to serve thee ?
Will he pass the night at thy crib ?
10 Canst thou bind the buffalo with the harness to the fur-
row ?
Or will he harrow the valleys after thee ?
11 Wilt thou rely upon him because his strength is great,
And commit thy labor to him ?
12 Wilt thou trust him to bring in thy grain,
And gather in thy harvest ?

13 The wing of the ostrich moveth joyfully ;
Hath she not the wings and feathers of the stork ?
14 Yet she layeth her eggs on the ground,
She warmeth them in the dust,
15 And forgetteth that the foot may crush them,
And that the wild beast may break them.
16 She is cruel to her young, as if they were not hers ;
Her labor is in vain, yet she feareth not ;
17 Because God hath denied her wisdom,
And hath not given her understanding.
18 Yet when she lifteth herself up,
She laugheth at the horse, and his rider.

19 Hast thou given the horse strength ?
Hast thou clothed his neck with his quivering mane ?
20 Hast thou taught him to bound like the locust ?
How majestic his snorting ! how terrible !
21 He paweth in the valley ; he exulteth in his strength,
And rusheth into the midst of arms.

- 22 He laugheth at fear ; he trembleth not,
And turneth not back from the sword.
- 23 Against him rattleth the quiver,
The flaming spear, and the lance.
- 24 With rage and fury he devoureth the ground ;
He standeth not still, when the trumpet soundeth.
- 25 He saith among the trumpets, Aha ! aha !
And snuffeth the battle afar off ;
The thunder of the captains, and the war-shout.
- 26 Is it by thy wisdom that the hawk flieth,
And spreadeth his wings toward the south ?
- 27 Doth the eagle soar at thy command,
And build his nest on high ?
- 28 He dwelleth and lodgeth upon the rock,
Upon the crag of the rock, and the mountain-top.
- 29 From thence he espieth his prey ;
His eyes discern it from afar.
- 30 His young ones suck up blood,
And where the slain are, there is he.

XXIII.

Jehovah's question, and Job's reply. — CH. XL. 1 - 5.

- 1 MOREOVER Jehovah spake to Job, and said :
- 2 Will the censurer of the Almighty contend with him ?
Will the reprover of God answer ?

3 Then Job answered Jehovah, and said :

4 Behold, I am vile ! what can I answer thee ? —

I will lay my hand upon my mouth.

5 Once have I spoken, but I will not speak again ;

Yea, twice, but I will say no more.

XXIV.

Jehovah's continued reproof of Job. — CH. XL. 6 - XLI.

6 THEN spake Jehovah to Job out of the whirlwind, and said :

7 Gird up now thy loins like a man !

I will ask thee, and do thou instruct me !

8 Wilt thou even disannul my judgment ?

Wilt thou condemn me, that thou mayst appear righteous ?

9 Hast thou an arm like God's ?

Or canst thou thunder with thy voice like him ?

10 Deck thyself with grandeur and majesty,

And array thyself in splendor and glory !

11 Let loose the fury of thy wrath !

Look upon every proud one, and abase him !

12 Look upon every proud one, and bring him low ;

Yea, tread down the wicked in their place !

13 Hide them in the dust together ;

Cover their faces in darkness !

14 Then, indeed, will I give thee the praise,

That thine own right hand can save thee.

- 15 Behold the river-horse, which I have made, as well as
thyself;
He feedeth on grass like the ox.
- 16 Behold, what strength is in his loins!
And what vigor in the muscles of his belly!
- 17 He bendeth his tail, like the cedar,
And the sinews of his thighs are twisted together.
- 18 His bones are pipes of brass,
And his limbs are bars of iron.
- 19 He is chief among the works of God;
He that made him gave him his sword.
- 20 For the mountains supply him with food,
Where all the beasts of the field play.
- 21 He reposeth under the lote-trees,
In the covert of reeds, and in the fens.
- 22 The lote-trees cover him with their shadow,
And the willows of the brook compass him about.
- 23 The stream overfloweth, but he fleeth not;
He is unmoved though a Jordan rush forth even to his
mouth.
- 24 Can one take him before his eyes,
Or pierce his nose with a ring?
- 1 Canst thou draw forth the crocodile with a hook,
Or press down his tongue with a cord?
- 2 Canst thou put a rope into his nose,
Or pierce his cheek with a ring?
- 3 Will he make many entreaties to thee?
Will he speak soft words to thee?
- 4 Will he make a covenant with thee?
Canst thou take him for thy servant forever?
- 5 Canst thou play with him, as with a bird?
Or canst thou bind him for thy maidens?

- 6 Do men in company lay snares for him ?
Do they divide him among the merchants ?
- 7 Canst thou fill his skin with barbed irons,
Or his head with fish-spears ?
- 8 Do but lay thy hand upon him, —
Attempt the battle !
Thou wilt not do it again !
- 9 Behold, his hope is vain !
Is he not cast down at the very sight of him ?
- 10 None is so fierce that he dare stir him up ;
Who then is he that can stand before me ?
- 11 Who hath done me a favor, that I must repay him ?
Whatever is under the whole heaven is mine.
- 12 I will not be silent concerning his limbs,
And his strength, and the beauty of his armor.
- 13 Who can uncover the surface of his garment ?
Who will approach his jaws ?
- 14 Who will open the doors of his face ?
The rows of his teeth, how terrible !
- 15 His glory is his strong shields,
United with each other, as with a close seal.
- 16 They are joined one to another,
So that no air can come between them.
- 17 They cleave fast to each other,
They hold together, and cannot be separated.
- 18 His sneezing sendeth forth light,
And his eyes are like the eyelashes of the morning.
- 19 Out of his mouth go firebrands,
And sparks of fire leap forth.
- 20 From his nostrils cometh smoke, as from a seething pot,
or caldron.

- 21 His breath kindleth coals,
And flames issue from his mouth.
- 22 In his neck dwelleth Strength,
And Terror danceth before him.
- 23 The dewlaps of his flesh cleave fast together ;
They are firm upon him, and cannot be moved.
- 24 His heart is solid like a stone ;
Yea, solid like the nether millstone.
- 25 When he riseth up, the mighty are afraid ;
Yea, they lose themselves for terror.
- 26 The sword of him that assaileth him doth not hold,
The spear, the dart, nor the javelin.
- 27 He regardeth iron as straw,
And brass as rotten wood.
- 28 The arrow cannot make him flee ;
Sling-stones become stubble to him ;
- 29 Clubs are accounted by him as straw ;
He laugheth at the shaking of the spear.
- 30 Under him are sharp potsherds ;
He spreadeth out his thrashing-sledge upon the mire.
- 31 He maketh the deep to boil like a caldron ;
He maketh the sea like a pot of ointment.
- 32 Behind him he leaveth a shining path ;
One would think the deep to be hoary.
- 33 Upon the earth there is not his like ;
He is made without fear.
- 34 He looketh down upon every high thing ;
He is king over all the sons of pride.

XXV.

Job's entire submission to Jehovah. — CH. XLII. 1-6.

- 1 THEN Job answered Jehovah, and said :
- 2 I know that thou canst do every thing,
And that no purpose of thine can be hindered.
- 3 Who is he that darkeneth thy counsels by words without knowledge ?
Thus have I uttered what I understood not ;
Things too wonderful for me, which I knew not.
- 4 Hear thou, then, I beseech thee, and I will speak !
I will ask thee, and do thou instruct me !
- 5 I have heard of thee by the hearing of the ear,
But now hath mine eye seen thee ;
- 6 Wherefore I abhor myself,
And repent in dust and ashes.
-

XXVI.

Jehovah's vindication of Job, and the happy issue of his trials. —
CH. XLII. 7-17.

- 7 AND when Jehovah had spoken these words unto Job, he said to Eliphaz the Temanite : “ My wrath is kindled against thee, and against thy two friends ; for ye have not spoken concerning me that which is right, as
- 8 hath my servant Job. Take ye, therefore, seven bullocks, and seven rams, and go to my servant Job, and offer for yourselves a burnt-offering, and my servant Job shall

pray for you ; (for to him will I have regard ;) lest I deal with you according to your folly. For ye have not spoken concerning me that which is right, as hath my servant Job.”

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went and did as Jehovah commanded them ; and Jehovah had regard to the prayer of
10 Job. And Jehovah restored the prosperity of Job, when he had prayed for his friends, and Jehovah gave him
11 twice as much as he had before. Then came to him all his brethren, and all his sisters, and all his former acquaintances, and ate bread with him in his house ; and condoled with him, and comforted him over all the evil which Jehovah had brought upon him ; and every one gave him a piece of money, and every one a ring of gold.

12 Thus Jehovah blessed the latter end of Job more than the beginning ; for he had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and a thousand she-asses. He had also seven sons, and three
13 daughters. And he called the name of the first Jemima, of the second Kezia, and of the third Kerenhappuch.
14 And in all the land were no women found so beautiful as the daughters of Job ; and their father gave them an
15 inheritance among their brethren. And Job lived after this a hundred and forty years, and saw his sons, and
16 his sons' sons, even four generations. Then Job died, being old and satisfied with days.

NOTES.

NOTES.

I.

IN the first two chapters is contained a brief account of the excellent character and flourishing condition of Job;—of the afflictions decreed in heaven to be sent upon him, and the design of those afflictions, namely, to prove the disinterestedness and firmness of his integrity and piety;—of the actual occurrence of these afflictions, and of Job's conduct under them;—and of the visit of three of his friends to mourn with him and comfort him.

The character of this introduction, so far as it relates to the upper world, is thus given by Scott: "This is not history, but a piece of allegorical scenery. The noble instruction which it veileth is, that God governs the world by the instrumentality of second causes, that the evils of human life are under his direction, and that the afflictions of good men are appointed by him for the illustration of their virtue, and for advancing, by that means, the honor of religion." The learned Mr. Poole also observes: "You must not think that these things were really done, . . . but it is only a parabolical representation of that great truth, that God, by his wise and holy providence, doth govern all the actions of men and devils to his own ends." Considered as a part of the whole work, the design of these chapters is, to suggest the subject of discussion, and, in part, to illustrate it; and also to dispose the reader to a favorable opinion of Job. See Introduction, p. xvi.

Ch. I. 1. — *Job*. The most probable meaning of the name is *persecuted, harassed*. See Ges. ad verb.

3. — *three thousand camels*. The Arabs used these animals in war, in their caravans, and for food. One of their ancient poets, whose hospitality grew into a proverb, is reported to have killed yearly, in a certain month, ten camels every day, for the entertainment of

his friends. *Scott*, from *Schultens* and *Pococke*. We have here the description of the wealth of an Arab ruler, or chief, similar to those who at the present day are called Emirs.

4. — *each on his day*: i. e. on the day in which it fell to him in course to give a feast.

5. — *sanctify*: by ablutions and other observances. See *Exod.* xix. 10, 14; *Josh.* vii. 13. — *renounced God in their hearts*: i. e. been unmindful of him, dismissed him from their thoughts, or withheld the reverence and homage which are his due. It is hardly credible that *Job* suspected his children of *cursing* God. He was only apprehensive lest the gayety of a festival had made them forget God, and neglect his service and worship. The term בָּרַךְ generally signifies *to bless*. It was the term of salutation between friends at meeting and parting. See *Gen.* xxviii. 3, xlvii. 10. In the latter use of it, it corresponded to the English phrase *to bid farewell to*, and, like that, came to be used in a bad sense for *to renounce, to abandon, to dismiss from the mind, to disregard*. It may imply *disregard, neglect, renunciation, or abhorrence*, according to the connexion in which it is used. *Χαίρειν* in Greek, and *valere* in Latin, are used in the same way. Thus *Eurip.* *Med.* 1044.: Οὐ δῆτ' ἔγωγε χαίρετο βουλευματα. And *Cicero*, in a letter to *Atticus* (VIII. 8.), in which he complains of the disgraceful flight of *Pompey*, applies to him a quotation from *Aristophanes*: πολλὰ χαίρειν εἰπὼν τῷ καλῷ, *bidding farewell to honor*, he fled to *Brundisium*. Another instance of this use of *valere* is in *Ter. And.* IV. 2. 14.: *Valeant*, qui inter nos dissidium volunt. Also in *Cic. de Nat. Deor.* I. 44. near the end: Deinde si maxime talis est Deus, ut nullâ gratiâ, nullâ hominum caritate teneatur, *valeat!*

6. — *sons of God*: i. e. the angels. See *ch.* xxxviii. 7; *Dan.* iii. 25, 28.

—*Satan*. There has been a question whether by the person denominated *Satan* in this chapter is denoted the malignant spirit, the enemy of God and man, otherwise called the Devil; or one of the sons of God, a faithful, but too suspicious, servant of *Jehovah*. The latter opinion is adopted by *Dathe*, *Herder*, *Eichhorn*, *Ilgen*, and others. Their views are briefly as follows: The Supreme Being is represented as holding a deliberative council for the purpose of considering the state of his dominions. In accommodation to the conceptions of the age, the representation is borrowed from the

patriarchal form of government, in which the patriarch was accustomed to call together the leading members of the family, and to assign them their duties and employments. Into this council Satan, a zealous servant of Jehovah, to whom had been assigned the honorable office of visiting different parts of the earth, for the purpose of observing the conduct of Jehovah's subjects, and of bringing information respecting the state of his dominions, makes his appearance, with his brethren, on his return from his mission. Such is the piety of Job that it has attracted the special regard of Jehovah; so that he is led to put the question to Satan, whether, in the course of his journey, he had observed that illustrious example of human virtue. Satan, who, from his recent observation of man's selfishness and depravity, may be supposed to have lost all faith in the reality and genuineness of any virtue of which man may exhibit the appearance, replies, that he doubts whether Job himself serves Jehovah from a disinterested motive; that his integrity and piety arose rather from the love of a good estate than from love of his Maker. The suspicious character ascribed to Satan, say these critics, is a very proper attribute of a censor of morals, and necessary in order that he may distinguish genuine piety from specious hypocrisy. In regard to the calamities which he inflicted upon Job, he did nothing contrary to the will of Jehovah, and is not more deserving of censure than any minister of state who executes the commands of his sovereign.

This view of the subject has been defended by some critics, because they could not easily account for the presence of the Devil in heaven amongst the angels of God, and for his free conversation with Jehovah; by others, because they regarded the belief in the Devil as having had no existence amongst the Jews until their return from the Babylonish captivity, and, consequently, as inconsistent with their opinion of the high antiquity of the book. But the disposition ascribed to Satan in the narrative is not very consistent with this view. Nor is there any strong argument to show that the book of Job is of higher antiquity than the time of the captivity. Satan appears, in this passage, in the office indicated by his name, that of *the adversary, the accuser*, the office uniformly ascribed to him by the later Jews. See Zech. iii. 1, 2; Rev. xii. 10. See also Christian Examiner, for May, 1836, p. 236. It is observed by Rosenmüller, that, in the life of Zoroaster, (see Zendavesta, by J. G. Kleukner, vol. iii. p. 11,) the prince of the evil demons, the

angel of death, called *Engremeniosh*, is said to go about the earth for the purpose of opposing and injuring good men.

11. — *will he renounce thee.* The phrase is stronger here than in verse 5. It imports an utter and public renunciation of religion as a vain thing. *Scott.*

15. — *Sabeans*: inhabitants of Sheba, a country of Arabia Felix, abounding in spices, gold, and precious stones. 1 Kings x. 1, &c.; Is. lx. 6; Ps. lxxii. 10, 15.

16. — *fire of God*: i. e. *lightning*; which has a similar appellation in Eurip. Med. 144.:

*Αἶ, αἶ· διὰ μου κεφαλαῖς φλόξ ὀραία
Βαίη.*

Alas! alas! May the fire of heaven
Strike through my head!

17. — *Chaldeans*: a fierce and warlike people, who originally inhabited the Carduchian mountains, north of Assyria, and the northern part of Mesopotamia, portions of whom settled in Babylonia and founded a mighty empire. They are described in Hab. i. 6–11.

20. — *rent his mantle, and shaved his head.* The custom of rending the mantle, as an expression of grief, is said to prevail at the present day in Persia, and, like that of shaving the head, to have been common amongst several nations of antiquity. Herodotus (II. 26.) remarks, that the latter was the practice of all nations except the Egyptians, in cases of mourning.

21. — *my mother's womb*: i. e. the womb of the earth, the universal mother; for he speaks of returning *thither*. The same figure is found in several languages. See Cic. de Nat. Deor. II. 26. — *blessed be the name, &c.* Here the contrast is observable between the object of Satan, which was to induce Job to *renounce* God, and the issue of the temptation, in which Job *blesses* God.

Ch. II. 4. *Skin for skin, &c.* This is a proverbial expression, importing, as is generally supposed, that any man will give the skin or life of another, whether animal or man, to save his own. The observation of Satan will then imply that Job gave up all, without complaint, from the selfish fear of exposing his own life to danger. Others understand the term “skin” to denote “the life.” The proverb will then be, “Life for life”; i. e. Nothing is so precious as life. All other

calamities are light, compared with those which threaten one's own life.

7. It is generally supposed that Job was afflicted with that species of leprosy called elephantiasis, the elephant disease; so called from its covering the skin with dark scales, and swelling the mouth, legs, and feet to an enormous size, although the body at the same time is emaciated. See Deut. xxviii. 35. The pain is said not to be very great, but there is a great debility of the system, and great uneasiness and grief. See Jahn's Archæology, § 189.

9. *Renounce God, and die*: i. e. since you must die. Since your exemplary piety has been of no use to you, give it up; renounce God; desist from your idle prayers and praises, and look to death as the only termination of your miseries, the only fruit of your virtue which you will ever receive. *Schultens*. See i. 5, and the note.

But, perhaps, the common meaning of the verb בָּרַךְ, *to bless*, has as good a claim to reception as that which we have adopted in the text. According to this rendering, Job's wife ironically exhorts him to go on blessing God, since he received such precious returns for it. *Bless God, and die*: i. e. Bless God ever so much, thou wilt die after all. Or, as Poole has it, "I see thou art set upon blessing God; thou blessest God for giving, and thou blessest God for taking away, and thou art still blessing God for thy loathsome and tormenting diseases, and he rewards thee accordingly; giving thee more and more of that kind of mercy for which thou blessest and praisest him. Go on, therefore, in this thy pious and generous course, and die as a fool dieth, and carry this reputation to thy grave, that thou hadst not common sense in thee to discern between good and evil, between thy friends and thy foes." So Ovid, *Amor. L. III. Eleg. ix. 35.*:

Cum rapiant mala fata bonos, (ignoscite fasso,)

Sollicitor nullos esse putare Deos.

Vive pius, moriere pius. Cole sacra, colentem

Mors gravis a templis in cava busta trahet.

I am inclined to believe, however, that the term means here what it does in i. 5, upon which see the note.

In the Septuagint version is inserted a passage, of which the following is a translation. Ver. 9. "And after much time had elapsed, his wife said unto him, How long wilt thou persevere, saying, 'Be-

hold, I will wait a little while, cherishing the hope of my recovery'? Behold, thy memorial hath disappeared from the earth. The sons and the daughters, the pains and toils of my womb, with these I have struggled to no purpose. Even thou thyself sittest among loathsome worms, passing the night in the open air; while I, a wanderer and a drudge from house to house and from place to place, watch the sun till his going down, that I may rest from the toils and afflictions which now oppress me. Utter then some blasphemy against the Lord, and die." Whence this passage originated, it is impossible to say. Dathe, with astonishing sagacity, suggests that it might have been added by some person, who thought it incredible that an angry woman could be content with saying so little on the occasion, as in the Hebrew is ascribed to the wife of Job. If, however, any should think this theory unsound, they may suppose that it was written by some person, by way of paraphrase, in the margin of his Bible, and that the transcriber of the manuscript, seeing it in the margin, supposed it to be a part of the text accidentally omitted, and so inserted it in the place where it now stands.

10. *In all this Job sinned not with his lips.* The author repeats this circumstance a second time, in order to excite the attention of the reader to what follows, viz. the conduct of Job with respect to his reverence for the Deity, and the changes which accumulated misery might produce in his temper and behavior. Accordingly we find that another still more severe trial of his patience yet awaits him, and which, indeed, as the writer seems to intimate, he scarcely appears to have sustained with equal firmness; namely, the unjust suspicions, the bitter reproaches, and the violent altercations of his friends. *Lowth.*

11. — *Temanite.* Teman was one of the principal cities of Edom, or Idumea, distinguished for its wise men. See Jer. xlix. 7; Obad. 8, 9; Amos i. 12. — *Shuhite.* Shuah, a son of Abraham by Keturah, was sent by him into the East country. Gen. xxv. 2, 6. From him may have descended the Shuhites. Gesenius observes that the country of the Shuhites was not improbably the same with the *Σαζζαία* of Ptolemy, 5, 15, eastward of Batanea. — *Naamathite:* an inhabitant of Naamah, a place whose situation is unknown. It could not be the same which is mentioned in Josh. xv. 41.

12, 13. When they saw him, at the distance at which they could formerly recognise him without difficulty, disease had so alter-

ed his appearance, that at first sight they knew him not. The expression of his grief resembles, in several circumstances, that of Achilles, when informed of the death of Patroclus. Iliad, xviii. 21-27. :

A sudden horror shot through all the chief,
 And wrapt his senses in the cloud of grief;
 Cast on the ground, with furious hands he spread
 The scorching ashes o'er his graceful head ;
 His purple garments, and his golden hairs,
 Those he deforms with dust, and these he tears.
 On the hard soil his groaning breast he threw,
 And rolled and grovelled, as to earth he grew. *Pope.*

Seven days was the customary time of mourning among the Orientals. See Gen. l. 10 ; 1 Sam. xxxi. 13 ; and Ecclesiasticus, xxii. 13. "Seven days do men mourn for him that is dead." It is not meant that they remained in the same place and posture for the space of seven days, but that they mourned with him during that time, in the usual way. — *and none spake a word to him.* Poole remarks that the meaning probably is, that no one spake a word to him about his afflictions, and the causes of them. The reason of this silence was, partly, their grief and amazement on account of his afflicted condition ; partly, because they knew not what to say to him ; for, though they had ever esteemed him a good man, and had come on purpose to comfort him, yet when they saw the greatness of his misery, they concluded that he was suffering the punishment of his sins, and that the displeasure of God was manifested against him ; so that they could not comfort him as they intended, and yet were unwilling to increase his sufferings by those reproofs and exhortations which they thought that he needed. Thus they kept silence, till the passionate exclamation of Job, in the next chapter, gave them occasion to speak their minds.

II.

At the end of the seven days of mourning, when no hopes of recovery from his afflicted condition were entertained by Job, and not a word of consolation had been offered by his friends, he unburdens his heart in the strongest language of complaint, lamen-

tation, and despair. He curses the day of his birth, and longs for death, as the only refuge from his miseries.

The poet has secured the sympathy of the reader in favor of Job by the introductory chapters upon the cause of his afflictions, and by the declaration of Jehovah, that he was "an upright and good man;" so that in this place, and throughout the poem, we are more inclined to pity him for his afflictions, than to censure him for his irreverent language. It is evident, as Bishop Lowth remarks, that, "the intemperate complaints, the vehement and perverse attestations of his innocence, the murmurs against the divine providence, which his tottering virtue afterwards permits, are to be considered merely as the consequences of momentary passion, and not as the ordinary effects of his settled character and manners. They prove him, at the very worst, not an irreligious man, but a man possessed of integrity, and too confident of it; a man oppressed with almost every imaginable evil, both corporal and mental, and hurried beyond the limits of virtue by the strong influence of pain and affliction." To which is to be added, that they were designed by the author of the poem to give occasion to the subsequent discussion, and, as it were, to introduce it. See *Introd.*, p. xvii.

Ch. III. 2. — *exclaimed*. The verb הִתְחַלֵּף , used of a person beginning to speak, appears, says Gesenius, to be peculiar to the later Hebrew.

3. — *the day, &c.* The birth of a son was one of three great occasions of festivity among the Arabians. The other two were the birth of a foal of a valued race, and the rising up of a poetical genius in any of their tribes. When an Arabian gave his daughter in marriage to a person whom he approved, he used the benediction, "Facilis sit tibi partus, et masculos parias, non fœminas!" *Pococke. Spec. Hist. Arab.* pp. 160, 337. — *And the night, &c.*: i. e. which was privy to my conception; a bold personification, as in verse 10, and xxx. 17. The Arabic poets delight to personify the day and the night in this way, as is shown by various quotations in *Schultens ad loc.*

"We find an extraordinary similarity with the imprecations which Job uttered upon the day of his birth, even to the particular expressions, (see especially verses 10–14,) in the poem of a Mahometan Arab of modern times, who had hardly read the book of Job. Malek en Nasser Daud, prince of some tribes in Palestine,

from which he had, however, been driven, after many adverse fortunes, died in a village near Damascus in the year 1258. When the Crusaders had desolated his country, he deplored its misfortunes and his own in a poem, from which Abulfeda (*Annals*, p. 560) has quoted the following passage: ‘Oh that my mother had remained single all the days of her life! That God had determined no lord or consort for her! Or that, when he had destined her to an excellent, mild, and wise prince, she had been one of those whom he created barren; that she might never have known the happy intelligence that she had borne a man or woman! Or that, when she had carried me under her heart, I had lost my life at my birth; and if I had been born, and had seen the light, that, when the congratulating people hastened on their camels, I had been gathered to my fathers!’” *Burder’s Oriental Customs*, No. 490.

4. — *seek it*. This is the primary meaning of the word דָּרַשׁ, and admits of a good explanation. The poet seems to conceive of the day as sunk beneath the horizon, or in the deep waters by which he supposed the earth to be surrounded. He prays that God may not seek it, and bring it from its dark abode. The secondary meaning, *regard, care for*, though perfectly allowable, is less poetic.

5. — *shadow of death*: i. e. *thick darkness*; or, a black and dark shadow, like that of the place of the dead. — *redeem it*: i. e. resume their dominion over it, excluding the light. Thus the common meaning of גָּאֵל gives a highly poetical sense to the line.

— *whatever darkens the day*: lit. *obscurations of the day*. This secondary meaning of בְּמַרְרֵי seems to be better suited to the connexion and to the parallelism, than the primary meaning, which I adopted in the first edition. See *Lam. v. 10*. By *obscurations of the day*, I suppose he understands eclipses, dreadful storms, &c. According to the primary meaning, the rendering will be *deadly heats of the day*: i. e. intolerable sultriness, which causes pestilence. Some writers suppose that there is a reference here to the poisonous wind Samum, or Samiel, which is feared in the hottest months of summer. “Men as well as animals are suffocated by this wind. For, during a great heat, a current of air often comes which is still hotter; and when men and animals are so exhausted that they almost faint away with the heat, it seems that this little addition

quite deprives them of breath. When a man is suffocated by this wind, or, as they say, when his heart is burst, blood is said to flow from his nose and ears two hours after death. The body is said to remain long warm, to swell, to turn blue and green, and if the arm or leg is taken hold of to raise it up, the limb is said to come off." *Burder's Oriental Customs*, No. 176. But it appears from the testimony of modern travellers that the injurious effects of this wind have been very much exaggerated. See *Robinson's Calmet*, Art. *Wind*. Otherwise, *the bitterness, or the misfortunes of the day*; כ being considered only as the particle of emphasis, as it is often used.

6. *Let it not rejoice.* יִחַהּ the future, by Apocope, from יַחַהּ.

7. *O let that night be unfruitful!* i. e. May there be no births in that night! See Ch. xxx. 3, and the note. — *no voice of joy*: i. e. on account of the birth of a son. See note on verse 3.

8. *Who are skilful to stir up the leviathan!* In all other parts of the sacred writings, in which the word לוֹיִתָּן occurs, it denotes an animal. Nearly all the ancient versions, and nearly all the modern critics, consider it as the name of an animal here. It seems to be a common name to denote monstrous animals of different kinds, as a huge serpent, the crocodile, &c. Here it may denote a monstrous serpent. In Ch. xli. 1, the crocodile. See *Ges. ad verb.* The verse probably refers to a class of persons who were supposed to have the power of making any day fortunate or unfortunate, to control future events, and even to call forth the most terrific monsters from impenetrable forests, or from the deep, for the gratification of their own malice, or that of others. Balaam, whom Balak sent for to curse Israel, affords evidence of the existence of a class of persons who were supposed to be capable of producing evil by their imprecations. See *Numb. xxii. 10, 11.* Job calls upon the most powerful of these sorcerers to assist him in cursing the day of his birth.

9. *Neither let it see the eyelashes of the morning!* This is the literal version, and contains an image too beautiful to be thrown away. So *Soph. Antig. 104.*:

ἐφάνθησ' ὄτ', ὦ χρυσέας
ἀμέρας βλέφαρον, Διογαί-
ων ὑπερὸ ρέεθρων μολοῦσα.

So in Milton's *Lycidas* :

— “ ere the high lawns appeared
Under the opening eyelids of the dawn,
We drove afield.”

The sun, when above the horizon, is called by the poets the eye of day ; hence his earliest beams, before he is risen, are the eyelids, or eyelashes, of the morning. Schultens observes, that the Arabian poets compare the sun to an eye, and attribute eyelashes to it. See *ad loc.*

12. *Why did the lap receive me?* Why did the officious midwife receive me, and lay me upon her lap, and not suffer me to fall to the ground and perish? Or it may refer to the father, as it was usual for him to take the child upon his knees as soon as it was born, and thus to declare that it was his own, and that he intended to bring it up. Gen. i. 23. See Jahn's *Archæol.* § 161.

14. *Who built up for themselves — ruins!* i. e. splendid palaces, or, perhaps, tombs, destined soon to fall into ruins. See Is. xlv. 26. In the form of expression, the line is similar to Hab. ii. 13; Jer. li. 58.

That nations shall labor for fire,
And kingdoms weary themselves for nought.

i. e. for that which shall be burnt up, &c. I formerly rendered the line, *The repairers of desolated places*; a circumstance mentioned to show their wealth, grandeur, and glory. See Is. lviii. 12, lxi. 4; Ezek. xxxvi. 10. *For themselves* is so nearly pleonastic that it may be omitted. See Stuart's *Gram.*, § 210, n. 3.

18. With this description compare the passage in Seneca, *ad Marciam* 20.: *Mors omnibus finis, multis remedium, quibusdam votum; hæc servitutem invito domino remittit; hæc captivorum catenas levat; hæc a carcere reducit, quos exire imperium impotens vetuerat; hæc exulibus, in patriam semper animum oculosque tendentibus, ostendit, nihil interesse inter quos quisque jaceat; hæc, ubi res communes fortuna male divisit, et æquo jure genitos alium alii donavit, exæquat omnia; hæc est, quæ nihil quidquam alieno fecit arbitrio; hæc est, in quâ nemo humilitatem suam sensit; hæc est, quæ nulli paruit.*

23. — *from whom the way is hid, &c.* : i. e. who knows not which way to turn himself; who can see no way of escape from the mise-

ries, which, in the latter clause of the verse, are represented as surrounding him, as with a high wall or hedge.

24. — *my sighing cometh before I eat* : i. e. it cometh on when I begin to eat. and prevents my taking my necessary nourishment. So Juv. Sat. xiii. 211. :

Perpetua anxietas, nec mensæ tempore cessat.

Schultens renders the clause, *My sighing cometh like my food.* See note on Ch. iv. 19.

25. *For that which I dread, &c.* I understand this as referring to continual fears caused by the disease, which fears are said not to be greater than his actual miseries. See note on ii. 7, where uneasiness and grief are said to be caused by the disease.

III.

IN the fourth and fifth chapters, Eliphaz, one of the three friends who had come to comfort Job, is represented as constrained by his intemperate language to express those sentiments, and vent those suspicions, which the view of his miserable condition had suggested, and which, from pity and delicacy, had been hitherto suppressed. The inhumanity of Eliphaz and the other friends of Job, which by many is thought unnatural, serves to introduce and help forward the discussion of the moral question which it was the main design of the poem to illustrate.

He reproves Job's impatience, and exhorts him not to give way to grief and despondency, but to put in practice those lessons which he had so often recommended to others. He then advances the doctrine which he and his friends maintain throughout the poem, that misery implies guilt; and insinuates that the wickedness of Job was the cause of his present afflictions. Ch. iv. 2–11. In support of his views he brings forward a revelation which he professes to have formerly received in a vision. This revelation asserts the exceeding imperfection of human virtue, the absolute rectitude of God, and the impiety of arraigning the justice of his moral government. The oracle itself is therefore excellent. It is the application of it in which Eliphaz is mistaken. He has erroneous notions of what the justice of God requires. He supposes that it implies that all suffering must be the punishment of sin; and he seems to condemn Job not only for his actual complaints. but also for not regard-

ing and acknowledging his afflictions to be the merited punishment of his transgressions. 12 – 21.

In the fifth chapter he is more direct, as well as more severe, in his censures, and exhorts Job to humble himself before God, and repent of his sins. He assures him that, by such a course, he may regain his former prosperity.

Ch. IV. 5. *But now affliction is come, &c.* I have thought it best to supply the word *affliction*, instead of using the pronoun *it* without an antecedent. The sentiment is similar to that in Terence, *And. II. i. 9.* :

Facile omnes, cum valemus, recta consilia ægrotis damus.

6. *Is not thy fear, &c.* These words may be understood as a friendly admonition to Job to recollect his religious principles, and to support himself by the clearness of his conscience. On the other hand, they may import that no good man would fall into *despair* under affliction, as he had done. There is an appearance of art in this ambiguity. *Scott.*

As the substantive verb is understood, some critics prefer to render it thus :

Was not thy fear of God thy hope ?

And the uprightness of thy ways thine expectation ?

i. e. Did not thy piety and integrity spring from the hope of reward, from a regard to thine own interest, rather than from the love of God? So Mercier, and Castalio, whose version is,

Nimirum tantum religionis, quantum expectationis ;

Quantum spei, tantum habebas integritatis morum.

This corresponds with the question of Satan, “*Is it for nought that Job feareth God?*” Rosenmüller and Le Clerc adopt the version of Mercier, but suppose the meaning to be, “You were led, it seems, by your opinion of your piety and integrity, to cherish high hopes and expectations. But you were deceived. Your piety and integrity were not genuine, as is proved by your present afflictions. *For remember,*” &c.

7, 8. These expressions, also, may be understood as a consolatory argument to confirm the hope which conscious integrity should inspire : “Good men are sometimes chastised severely for their crimes, but not destroyed ; calamities which end in *destruction* are the portion of the wicked only.” On the other hand, his meaning may

be : “ Calamities like yours being the lot of wicked men only, some wickedness of yours must needs have brought these calamities upon you.” Here, then, we have another instance of artful ambiguity. *Scott.*

10. Unjust and rapacious men are in Scripture frequently called *lions*. See Ps. xxxiv. 10 ; lviii. 6. I was obliged to supply the verb *are silenced*, because in the original, by an incorrect use of language, the verb *are broken out* applies to roaring and voice as well as to teeth. So in Exod. xx. 18, it is said, that the people *saw* the lightnings, and the *noise* of the trumpet.

19. *Who crumble to pieces, as if moth-eaten!* Lit. *They crumble them to pieces, as the moth a garment.* So Ros., who remarks, after Schultens and Noldius, that the particle לִפְנֵי often has the meaning *as, like, tanquam*. Thus, 1 Sam. i. 16, “ Regard not thy servant as a daughter of Belial.” The Sept. has it, σὴ τὸς τρόπον, and the old Vulg., *tanquam tineæ*; the Vulg., *sicut a tineæ*. Comp. ch. xiii. 28 ; Is. l. 9, li. 8.

20. *Between morning and evening, &c.* The meaning is, They live scarcely a single day. See Ex. xviii. 14 ; Isa. xxxviii. 12. It is not the frequent occurrence of death in the course of a day, but the shortness of man’s life, that is meant to be expressed. So Pindar, Pyth. viii. 135. :

Ἐπίμεθοι. τί δὲ τις ; τί δ’ οὐ τις ;
Σκιᾶς ὄναρ ἀνθρώποι.

Beings of a day ! What is man ? What is he not ?
He ’s the dream of a shadow !

— *and none regardeth it.* The destruction of mankind by death is not regarded, or minded, by the rest of the creation. This is only a rhetorical way of representing how insignificant a creature man is, compared with the higher orders of beings.

Ch. V. 1. Here, as elsewhere in this book, *call* and *answer* seem to be law terms, the former denoting the action of the complainant, the latter that of the defendant. — *Call now* : i. e. *In jus voca* ; call the Deity to account, bring thy action against him. — *see if He will answer thee* : i. e. see if the Deity will condescend to enter into a judicial controversy with thee, and give an account of his dealings towards thee. The name of the Supreme Being is often

omitted in this book, and the pronoun made to supply its place. In such cases the pronoun is printed, in this version, with a capital letter. This corresponds to the custom in Scotland, where they say, "May His will be done!" "May His name be praised!" without an antecedent to the pronoun. So in Scott's *Black Dwarf*, near the end of Chap. VII. :

"O, my child, before you run on danger let me hear you but say, 'His will be done!'"

"Urge me not, mother — not now." He was rushing out, when, looking back, he observed his grandmother make a mute attitude of affliction. He returned hastily, threw himself into her arms, and said, "Yes, mother, I *can* say, 'His will be done!' since it will comfort you."

"May He go forth — may He go forth with you, my dear bairn; and O, may He give you cause to say, on your return, 'His name be praised!'"

— *to which of the holy ones wilt thou look?* i. e. whom amongst the heavenly host wilt thou persuade to be thine advocate, or to take thy part, in a controversy with the Almighty? The words *call* and *answer* are used in this judicial sense in ch. xiii. 22, xiv. 15, and in other places. Grotius and others suppose that Eliphaz, having triumphantly produced a divine revelation in support of his views respecting the conduct of Job, calls upon him to bring forward something of the same kind in his defence, if he could, — to call and see if any of the heavenly spirits would answer *him*, and give a revelation in *his* favor.

2. *Verily wrath destroys the fool.* Wrath and repining hasten the destruction of the foolish man, either by preying upon his spirits, or by drawing down upon him severe punishment from the Almighty. His sufferings are the fruit of his own criminal passions. The terms *foolish* and *weak* are often, in Scripture, applied to impious and wicked men.

3. — *I pronounced his habitation accursed:* i. e. I predicted his downfall. See Gerard's *Inst.*, § 882. Or, I actually witnessed the sudden ruin of his fortunes, and pronounced his habitation accursed. This would make the passage similar to that in Ps. xxxvii. 35, 36.

4. — *at the gate:* i. e. in the courts of justice, which used to be held at the gates of cities. See Jahn's *Archæol.*, § 247.

5. — *the thorns* : i. e. the hedge of thorns. — As צַמִּים is evidently used as a noun denoting *snare*, figuratively *destruction*, in ch. xviii. 9, and as it is here connected with a singular verb, I am inclined to the present rendering. Otherwise, *thirsty* : צַמִּים for צַמְאִים, from צַמָּא, according to most of the ancient versions.

6. *For affliction cometh not, &c.* The meaning appears to be, The afflictions of life are not to be ascribed to chance, or to merely natural causes, but to the will of Heaven.

7. *Behold, man is born to trouble* : i. e. men are born under a law, or with a constitution, which subjects them to sorrow as soon as they become transgressors. Bishop Patrick's paraphrase is, "God hath made it as natural for man to suffer, (having offended him,) as it is for the sparks to fly upward." בְּנֵי רֶשֶׁף, *sons of lightning*, may well denote swift birds. So in Ps. lxxvi. 3, arrows are called *the lightning of the bow*. It appears to me more probable that man is compared to birds, living creatures, than to sparks. It is a common thing with the author to refer to the lower animals for illustration.

15. — *oppressed*. This version is obtained by altering the points מַחֲרֵב (*from the sword*) to מַחְרֵב, hophal participle from חָרַב. This amendment of the text is adopted by Durell, Michaelis, Dathe, Doederlein, Eichhorn, and others.

16. — *iniquity stoppeth her mouth* : i. e. unrighteous and insidious oppressors are confounded and struck dumb, when they see their schemes frustrated, and find themselves entangled in the snares which they have laid for others. See Ps. cvii. 41, 42.

23. *For thou shalt be in league with the stones of the field* : i. e. thou shalt be secure from injury from the stones in walking, journeying, &c. See Ps. xci. 11, 12. Dr. Shaw observes : "The custom, which still continues, of walking either barefoot or with slippers, requires the ancient compliment of bringing water, upon the arrival of a stranger, to wash his feet." — "The feet, being thus unguarded, were every moment liable to be hurt and injured ; and from thence perhaps the danger, without the divine assistance, which ever protects us from the smallest misfortunes, *of dashing them against a stone*, Ps. xci. 12, which, perhaps may further illustrate that difficult text, Job v. 23, of *being in league with the stones*

of the field." Shaw's Travels, &c. Vol. I. p. 428. Or, Thy field shall be free from stones, which would make it barren.

24. — *tent*. There is some doubt whether אהל should be rendered *tent*, according to its primary meaning, or *house, habitation*, its secondary meaning. For in ch. xxix. 7, and other passages, Job is represented as dwelling in a city. — *and not be disappointed*. Lit. *miss*; used of slingers, Judg. xx. 16: i. e. thou shalt find all thy household affairs in such a condition as meets thy best wishes and expectations. נוך, here rendered *thy dwelling*, may denote *thy fold* or *pasture*. It occurs in the Scriptures in both senses.

IV.

IN reply to the harsh censures and insinuations of Eliphaz, Job justifies the boldness of his complaints by the severity of the afflictions which extorted them from him. Ch. vi. 2–13. He complains of the unkindness of his friends in pronouncing him guilty because he was miserable, and in coming to him with reproaches instead of consolations. 14–23. He requests them to treat him with fairness; to examine his case, and not to condemn him on account of his miserable condition. 24–30. He proceeds to speak of the miseries and of the shortness of human life, from which he passes to his own condition, and expostulates with the Deity upon the greatness of his afflictions, and their long continuance. Ch. vii.

Ch. VI. 2. — *my grief*: i. e. *my distress*, or *my affliction*. He wishes that his afflictions, together with the distress of mind caused by them, might be put into one scale, and weighed against the sand of the sea in the other. This is only a poetical way of saying that they were insupportable.

3. — *rash*. See Ges. Lexicon, upon לעה.

4. *For the arrows*. His distress, arising from his other afflictions as well as his disease, is compared to that of a person shot with poisoned arrows. He exaggerates his distress by the circumstance that these arrows are hurled by the arm of the Almighty. — *drinketh up my spirit*. So Soph. Trachin. 1061, thus translated by Cic. Tusc. Disp. II. 8. :

Hæc me irretivit veste furiali inscium,
 Quæ, lateri inhærens, morsu lacerat viscera,
 Urgensque graviter *pulmonum haurit spiritus* ;
 Jam decolorem sanguinem omnem exsorbuat.

See also Luc. Phars. IX. 741. In the poem of Zohair, the third of the Moallakat, or those transcribed in golden characters, and suspended from the temple at Mecca on account of their excellence, we meet with the same image: "Their javelins had no share in drinking the blood of Naufel." *Burder*.

5. *Doth the wild ass bray, &c.* As the lower animals do not complain by braying and lowing, when they have plenty of food, so neither should I complain, were it not for the insupportable weight of my afflictions.

6. *Can that which is unsavory, &c.* Men usually complain of their food, when it is unsavory; but how much greater reason have I to complain, when I am obliged to bear those afflictions at the very thought of which I used to shudder! Some critics, however, suppose that he here lashes Eliphaz for his harangue on the blessings of patience, and characterizes his discourse as insipid, impertinent, and disgusting.

7. — *white of an egg.* It may be that the term חֵלְמוֹת, which occurs not elsewhere in the Scriptures, rather denotes *purslain*, an herb which was proverbial for its insipidity among the Arabs, Greeks, and Romans. The literal meaning will then be, *Is there any taste in purslain saliva?* a contemptuous expression for *purslain broth*. But as the comparison is more expressive to the English reader according to the common version, and has the support of the Rabbins and Targums, I retain it.

9. — *let loose his hand.* Lit. *loosen his hand*, which, when inactive, is figuratively regarded as *bound*, and when exerted, as *set free*. — *make an end of me!* a metaphor, which seems to be borrowed from the practice of a weaver, who cuts off the web, when it is finished, from the thrum, by which it was fastened to the beam.

10. — *I would exult:* lit. *leap*. סָלַח occurs only once in the Scriptures, except as a proper name. I now prefer the rendering *exult*, as better supported by tradition, and rather better suited to the parallelism and the connexion, than the former rendering, *be consumed*, lit. *burn*. The Sept. has it *ἠλλόμην*; the old Latin, *saliebam*; the Chald. *exultarem*. It is also supported by a similar word in the Arabic. See Ges. Lex. in verb.

11. — *And what mine end, that I should be patient?* i. e. How distant mine end? How long have I to live? *Quantus est vitæ meæ modus?* Am I not so much exhausted, and brought so near my end, as to have reason to be impatient? *Mercier*. For the rendering, *That I should be patient*, see *Schultens*, who has ably defended this meaning of the phrase, or *Ges.* upon אַרְךָ. So also the *Vulg.*, *Syr.*, and Arab. versions, *Quis finis meus, ut patienter agam?* Others explain the question, *What is mine end?* as meaning, *What is the limit of my strength? How long will my strength last?* Others, *What end is there to be to my miseries? &c.*

13. הָאֵם is used as an adverb of exclamation in this and other passages. See *Ges.* In the *Vulg.* *ecce!* For the rendering *deliverance*, see *Ges.* So the *Sept.*, βοήθεια δὲ ἀπ' ἐμοῦ ἄπεισιν. Arab. *salus*.

14. *Else*: The particle וְ is so rendered in the common version, in *Ps.* li. 16: *Thou desirest not sacrifice, else would I give it.* — *he*: i. e. the friend who does not show kindness to the afflicted.

15–20. *But my brethren, &c.* This simile is exquisitely beautiful, considered as a description of a scene of nature in the deserts of Arabia. But its principal beauty lies in the exact correspondence of all its parts to the thing it is intended to represent. The fulness, strength, and noise of these temporary streams in winter answer to the large professions made to *Job* in his prosperity by his friends. The drying up of the waters, at the approach of summer, resembles the failure of their friendship in his affliction. And the confusion of the thirsty caravans, on finding the streams vanished, strongly illustrates his feelings, disappointed as he was of the relief he expected in these men's friendly counsels. *Scott*. *Schultens* observes that the Arabs compare a treacherous friend to one of these torrents, and hence say, "I put no trust in the flowing of thy torrent;" and, "O torrent, thy flowing subsides." In "*Anastasius*" a severe disappointment is illustrated by a similar comparison. "Once, on my homeward journey from the eternal desert—oppressed with heat, and in vain soliciting my cruise for a drop of water to wet my parched lips—I had, when on the point of fainting with exhaustion, beheld in a valley before me the semblance of a limpid lake, ready to slake my raging thirst, and to lave my wearied limbs—had collected my last strength to reach its winding banks—and when near the delusive spot, had found the vision a mere mockery, and nothing

real around me save sands more dry and burning than those I had left behind; but what was this disappointment of the sense — even with life at stake — compared with that which struck my inmost mind at this dreadful moment!” Vol. II. Ch. xvii. p. 260.

16. *Which are turbid, &c.* I have here supplied the word *melted*, and somewhat altered the structure of the verse. — *hides itself in them*: i. e. melts and flows into them. Scott observes that these streams are first formed by the *autumnal* rains. The warmth and rains of the *spring*, melting the ice and snow on the mountains, increase them. They then rush down into the valleys, in a large body of turbid water, and assume the appearance of deep rivers. The *beds* of these winter rivers are also called *torrents*. Bishop Pococke saw several of them perfectly dry, in his journey to Mount Sinai in the month of April. See Pococke's *Description of the East*, Vol. I. pp. 139–141.

17. *After a time*: viz. in the time of heat. I regard בַּעַת as parallel to *When the heat cometh*, in the following line.

18. *The caravans, &c.*: i. e. The caravans turn aside to them with the expectation of finding a supply of water, but are disappointed, and obliged to pursue their journey without a supply in the desert, where they perish with thirst. Thus it agrees, in its general meaning, with the following verses. — *go up into the desert*: which, like the sea, seems to rise to him that beholds it.

20. — *their place*: i. e. the place or channel of the streams, where they flowed before they were dried up.

22. — *a present*: i. e. to the judge, to secure his good-will by a bribe.

25. — *what do your reproaches prove?* i. e. what guilt do they convict me of?

26. *Do ye mean to censure words?* i. e. Do ye think it reasonable to carp at mere words, extorted from me by extreme misery? You ought to consider that a man in the extremity of misery utters many inconsiderate expressions, which ought not to be severely reprehended, but rather laid to the account of human infirmity, and regarded as idle wind.

27. *Truly ye spread, &c.* The expressions in this verse are proverbial, and refer to the cruelty of his friends in bringing unfounded charges against his moral character.

28. *Look now upon me, I pray you.* He may be understood literally, as requesting them to look in his face, and see if he betrayed any signs of falsehood or guilt; or figuratively, as requesting them to be more favorable to him, and to give him a hearing, to judge from his appearance whether he was false or guilty.

29. *Return, &c.* : i. e. to the discussion.

30. *Is there iniquity, &c.* : i. e. Is there any falsehood or wickedness in what I have said, or am about to say? Have not I the capacity of distinguishing right from wrong, and truth from falsehood, as well as yourselves; and if I had said or done anything wrong, should I not be conscious of it?

Ch. VII. 1. *Is there not a hard service.* The word ^{וְעָבָד} is rendered *warfare*, in Is. xl. 2, in the common version. The Vulg., Syr., and Arab. render it so in this verse. But I think, with Mercier and Ges., that the more general signification agrees better with the context. At any rate, if the allusion is to the military life, it has particular reference to the hard and wearisome service which it required. The same word is used to denote the service of the Levites, Numb. iv. 3

5. *My flesh, &c.* Maundrell, describing ten lepers whom he saw in Palestine, says: "The whole distemper, indeed, as it there appeared, was so noisome, that it might well pass for the utmost corruption of the human body on this side the grave." Maundrell's Journey, p. 252, &c. Amer. edit.

7. *O remember, &c.* He here turns to the Deity, and pleads the shortness of life as a reason why he should be relieved from his sufferings. In ver. 9, 10, he urges, for the same reason, the certainty that he should not return to life.

8. *Thine eyes shall look for me.* See note on ver. 22.

12. *Am I sea, &c.* He complains that God treated him as though he were some furious tyrant, whom only the most severe inflictions could restrain from exceeding the bounds of justice, and spreading destruction among mankind. "Am I as fierce and dangerous as the raging sea, or as some strong and ungovernable sea-monster, both of which must be restrained by great exertions, and watched with unceasing vigilance, lest they should spread destruction and death?" Michaelis thinks that by *the sea* Job meant the Nile, which, when it rises beyond a certain height, becomes an inundation, and causes

immense damage. Schultens quotes Arabsjab, an Arabic poet, who calls Tamerlane "a vast sea, swallowing up everything." Burder observes: "Crocodiles are very terrible to the inhabitants of Egypt; when, therefore, they appear, they watch them with great attention, and take proper precautions to secure them, so that they may not be able to avoid the deadly weapons afterwards used to kill them. To these watchings and those deadly after-assaults I apprehend Job refers."

14. — *scarest me with dreams.* So Ovid. Ep. ex. Pont. I. ii. 43. :

At puto, cùm, requies medicinaque publica curæ,
Somnus adest, solitis nox venit orba malis.
Somnia me terrent, veros imitantia casus,
Et vigilant sensus in mea damna mei.

15. — *rather than these bones.* Lit. *rather than my bones*: i. e. than the wretched skeleton which is nearly all that is left of me.

16. *I am wasting away.* The Hebrew word, thus rendered, is translated *melt away*, in the common version, in Ps. lviii. 7. The Arab., according to Walton, is, *Jam viribus defectus sum.*

17, 18. Job suggests that it was beneath the character of the infinite God to bestow so much time and attention, and such vigilant inspection, upon so insignificant a being as man; and this for no other purpose than to mark and punish all his defects and failures.

19. — *look away from me*: i. e. turn away thine angry countenance from me, or cease to afflict me. So xiv. 6. "This is a metaphor drawn from combatants, who never take their eyes off from their antagonists." Schultens. — *till I have time to breathe.* I have substituted this for the proverb, which is literally rendered in the common version, and which has been retained in Arabia to the present day, by which they understand, "Give me leave to rest after my fatigue." There are two instances (quoted by Schult. in loc.) in Harriraes's *Narratives*, entitled the Assembly. One is of a person who, when eagerly pressed to give an account of his travels, answered with impatience, "Let me swallow down my spittle, for my journey hath fatigued me." The other instance is of a quick return made to one who used that proverb; "Suffer me," said the person importuned, "to swallow down my spittle;" to which his friend replied, "You may, if you please, swallow down even the

Tigris and Euphrates;” that is, You may take what time you please. *Burder.*

20. *If I have sinned, &c.*: i. e. “Suppose, for a moment, that I have sinned, yet as I can have done thee no injury, as my sins cannot have affected thy safety or happiness, I see not why I should be treated with such severity, and even set up for a mark at which thou mayst shoot thine arrows.” The particle אם , *if*, is often understood. The Sept. has supplied it here: $\epsilon\iota\ \dot{\epsilon}\gamma\omega\ \dot{\iota}\mu\alpha\rho\tau\omicron\nu$. So the Arab. and Syr. — *what have I done to thee?* i. e. *what injury have I done to thee?* The verb הָשַׁג signifies *to do an injury*, in Exod. xiv. 11; Gen. xix. 8, xxii. 12. This sentiment agrees better with the context, and is also found in ch. xxxv. 6. — *O thou watcher of men!* i. e. O thou that watchest men strictly, and markest all their sins. The word is undoubtedly used in an invidious sense, and not merely to express the general truth that God takes notice of human actions. See ver. 12, and xiv. 16. Dr. Kennicott renders it, *O thou spy upon men!* The word נֹצֵר , *inspector*, is rendered *watchman*, in 2 Kings xvii. 9, in the common version; and in ch. xxvii. 18, of this poem, it denotes *the watchman* of a vineyard. The Sept. has it, $\acute{\omicron}\ \dot{\epsilon}\pi\iota\sigma\tau\acute{\alpha}\mu\epsilon\tau\omicron\varsigma\ \tau\acute{\omicron}\nu\ \rho\omicron\upsilon\tilde{\nu}\ \tau\acute{\omicron}\nu\ \dot{\alpha}\nu\theta\rho\acute{\omega}\pi\omega\nu$. The same sentiment is expressed in ch. x. 6, xiii. 27, and elsewhere. The word might be rendered *preserver*, in another connexion, since a person sometimes *watches* a thing for its preservation; but not properly here, where the Deity is represented as the avenger of sin. — *So that I have become a burden to myself?* The Sept. renders the two last lines,

Why hast thou set me up for thy mark,
And why have I become a burden to thee?

The Hebrew copy, from which they translated, had הָשַׁג instead of הָשַׁג . The Masorites also place this amongst the eighteen passages which they say were *altered by transcribers*. In this case the reading preserved by the Sept. may have been altered by some transcriber who supposed the sentiment which it conveyed to be irreverent to the Deity. But, as the received text is supported by all the versions except the Sept., and by all the Hebrew manuscripts hitherto examined, it may be retained, notwithstanding the intrinsic probability that the Sept. has preserved the true reading.

22. *Soon shall I sleep in the dust.* He urges the shortness of the term of life which yet remained to him, as a reason why he should be relieved from his afflictions; and he intimates, in the latter clause of the verse, that death would, as it were, put it out of the power of the Deity to favor him, should he relent and be inclined to mercy, since he should be no longer in existence. So Castalio explains it: “Nisi mihi in hac vitâ benefacias et condones, non erit post mortem locus.” So Poole: “When thou shalt diligently seek for me, that thou mayst show favor to me, thou wilt find that I am dead and gone, and so wilt lose thy opportunity. Help, therefore, speedily.”

V.

IN chapter eighth, Bildad, another of Job's professed friends, comes forward as a disputant, interrupting him in his discourse, and reproving him with severity for the boldness of his language in regard to his afflictions, and for his firm protestations of his innocence, as if he had thereby called in question the justice of the Deity. He holds the opinion that, under the government of a being infinitely wise and good, afflictions cannot take place, unless for the purposes of vindictive justice. Hence he asserts that the children of Job had perished on account of their wickedness, although he had no grounds for the assertion, but that of their ruin. He tells Job that if he were in reality the devout and upright man he professed to be, he would again be restored to prosperity. He quotes a passage from an ancient poem, representing by striking images the miserable condition of the wicked, and holds out to Job the hope of the renewed favor of God, as the reward of repentance.

These exhortations to repentance, addressed, as they were, to one whom Jehovah had pronounced an upright and good man, are to be regarded as an indirect mode of charging him with perverseness and guilt. Thus it appears that Bildad agrees with Eliphaz in the opinion that misery is a decisive proof of wickedness.

Ch. VIII. 2. — *like a strong wind?* The same figure is found in Aristoph. Ran. 872.: Τυφῶς γὰρ ἐκβαίνειν παρ᾽ αὐτὸν ἔξεται. A

tempest of words is preparing to burst forth. So in Sil. Italicus, XI. 581.:

— qui tanta superbo

Facta sonas ore, et spumanti turbine perflas

Ignorantium aures.

6. — *thy righteous habitation*: i. e. the abode where thou shalt dwell, a righteous man. Bildad insinuates, says Schultens, that the dwelling of Job had hitherto been the abode of wickedness.

7. *So that thy beginning shall be small*: i. e. thy former prosperity shall *appear* small, compared with that which thou shalt hereafter enjoy, if thou art pure and righteous. So the Sept., "Ἔσται τὰ μὲν πρῶτα σου ὀλίγα. So Castalio, *Adeo ut fuerit tua prior conditio tenuis, præ ut posterior amplificabitur.* Thus the poet puts into the mouth of Bildad a reference, undesigned on his part, to what is afterwards recorded to have taken place in the fortunes of Job: "*Jehovah blessed the latter end of Job more than the beginning.*" Bildad had no prophetic anticipation of this, but merely utters a general promise, naturally suggested by the subject; while the writer intended that it should refer to the subsequent history of Job. The skill of the poet is manifested in this way in several passages, and reminds one of the admirable use made of this expedient to give interest and pathos to their compositions by the most celebrated Greek dramatists, as by Sophocles, for instance, in his *Œdipus Tyrannus.*

11. — *paper-reed*: *πάπυρος*, Sept. See Ges. We are entertained here, says Mr. Scott, with a specimen of the manner of conveying moral instructions, in the oldest times of the world. They couched their observations in pithy sentences, or wrapped them in concise similitudes; and cast them into metre to fix them in the memory. Bp. Lowth mentions the words of Lamech to his two wives, (Gen. iv. 23, 24,) as the oldest example of this kind on record.

17. — *heap*. I now prefer this rendering, as favored by the parallelism, and by its connexion with the verb *entwined*. — *And he seeth the place of stones*: i. e. taketh deep root in the earth. Thus the verse denotes the flourishing, and apparently durable, condition of the wicked man. So Mercier, Doed., Ges. See Ps. i. 3, xxxvii. 35; Jer. xvii. 8.

18. The particle אם , translated *if* in the common version, is often used for emphasis, or asseveration, and, according to the connexion, may be rendered, *truly, indeed, yea, yet, behold! lo! &c.*, or occasionally omitted. See Noldius in verb.

19. — *in his place*. Lit. *from the earth or soil* from which the tree was removed. Thus others shall fill the place and enjoy the wealth of the wicked man who is taken away. See xxvii. 16, 17, and Eccles. ii. 18. So Merc., Ros. But Dathe and Eichhorn, *And another shall spring up in his place!* i. e. other wicked men, not deterred by his dreadful fate, shall take his place, and follow his example.

21. Instead of אך , it is better to alter the point, and read אֲךְ . So Houb., Michaelis, De Wette.

VI.

IN reply to Bildad, who had charged him with virtually denying the justice of God, Job remarks that he knows full well the greatness and holiness of God, and the weakness and sinfulness of man; intimating that he does not pretend to be free from the infirmities and sins which are common to the human race. But these, in his view, are incident to the best of men, so that no one can answer to one charge of a thousand in a controversy with God. Admitting this, however, it by no means follows that one whom God pleases to afflict is a wicked man; or, that he is a great sinner who suffers great affliction. Ch. ix. 1–3. He maintains that in the distribution of happiness and misery God is an absolute sovereign, influenced by no consideration but that of his own inscrutable and irresistible will; that his afflictions, therefore, ought not to be attributed to the justice of God, but rather to be ranked with those acts of Providence which confound all our reasonings. 4–14. He says, that though he is conscious of no guilt which should draw down upon him the afflictions which he suffered, yet he will not attempt to defend himself before the majesty of God; that he is weak; that the contest is unequal; that, were his cause ever so just, he could not hope to prevail; that, though he is conscious of innocence, he would not enter into a controversy with God in order

to save his life. 15 - 21. (It may be observed here, that, when Job asserts his innocence, he does not lay claim to entire freedom from fault. He means only that he is innocent of the charges of secret crimes brought against him by his friends; that he is free from uncommon guilt, which his friends held to be the cause of his great misery; that he is, in fine, a sincere, upright man.) He affirms that misery, far from being a proof of uncommon guilt, is equally the portion of the righteous and of the wicked. 22 - 24. Passing to the contemplation of his own misery, he asserts that his righteousness avails him nothing; that his cause cannot be brought to a fair trial; and that the majesty and power of God reduce him to silence. 25 - 35. Then with great earnestness and pathos he expostulates with the Deity on account of his severity to the work of his own hands, continues to assert his innocence, and urges the shortness of the term of life which yet remained to him, as a reason why he should be relieved from his miseries. Ch. x. In regard to apparent inconsistencies in the language of Job, it may be observed here that he is represented as agitated by various contending emotions. Fear and hope, despair and confidence, the spirit of submission and of bold complaint, by turns have possession of his mind; and, as either predominates, it gives, of course, a character to his language. Truth in the exhibition of opposite feelings and passions requires some inconsistency in language and sentiment. Disregard of this obvious truth led Dr. Kennicott to propose some alterations of the text, which, if adopted, would greatly injure the poem.

Ch. IX. 3. *If he choose*: i. e. If God choose to mark strictly the sins of which all men are guilty, and accuse them of these sins; or, If man choose to enter into controversy with God.

5. *He removeth the mountains, and they know it not.* This is a Heb. idiom, meaning, *He removeth them suddenly or unexpectedly*; as it were, before they, i. e. the mountains, are aware of it. So in Ps. xxxv. 8, where, in the Hebrew, the expression "*at unawares*" is "*let him not know.*" Schultens remarks that the same idiom occurs frequently in the Koran.

6. — *the pillars thereof.* The earth is represented as an edifice, supported by pillars, resting on foundations, having a corner-stone, &c. See ch. xxxviii. 4 - 6. Earthquakes seem to make these pillars tremble. According to the same mode of conception respecting the earth, it is represented as *standing* forever, Ecc. i. 4, and as

reeling like a drunkard, and moving like a hammock, in Is. xxiv. 20.

7. *He commandeth, &c.* Some suppose the allusion is to the effects of an eclipse; others, to those of a continued storm, as in Acts xxvii. 20; and others, that he asserts that light and darkness depend upon God; that, if he forbid, the sun and the stars cease to shine. *To seal up*, or to shut up as with a seal, I suppose to be a figurative expression, denoting great or total obscuration. The expression *to seal up* is used with great latitude of signification. See ch. xxxiii. 16, xxxvii. 7.

8. — *boweth down the heavens.* See Ps. xviii. 9–15. This expression seems to denote the descent of black, heavy clouds, in a great storm. — *walketh upon the high waves.* The Egyptian hieroglyphic for what was not possible to be done was a man walking on the water. *Burder.*

9. — *the Bear, Orion, and the Pleiades.* The Hebrew names are Ash, Chesil, and Chimah. See note upon ch. xxxviii. 31, 32. — *secret chambers of the South:* i. e. the remotest regions of the South, the constellations of which are invisible to the inhabitants of the northern hemisphere.

11. *Lo! he falleth upon me, &c.* How vain then to contend with an invisible, almighty enemy! How impossible to avoid the wounds which he may inflict! This representation seems to be borrowed from the operation of a mighty wind, which carries everything before it without being seen. The rendering, which I now prefer, has as much support from usage, *usus loquendi*, as that of the common version, and contains a thought more definite, and specially adapted to the connexion in ver. 12, 13. See Ges. upon עָבַר and חָלַף.

13. *God will not turn away his anger:* i. e. on account of any opposition which may be made to it. *Dei irrevocabilis ira est. Castalio.*

15. — *I could not answer him.* The word is used in a judicial sense, and means, I would not undertake to make my defence.

16. *Should I call, and he make answer to me.* The words קָרָא and עָנָה are supposed by Schultens, and by most critics since his time, to be used in a judicial sense. *Si in jus vocarem, ut actor, et responderet mihi compellatus, seque sisteret.* If, as plaintiff, I

should summon him to trial, and he should make answer, and consent to stand as defendant, I could scarcely believe it; for although I am conscious of uprightness, yet, from the severe afflictions under which I suffer, I have reason to conclude that he will act no other part towards me than that of an absolute sovereign who will give no account of his doings.

19. *If I look to strength, &c.* This mode of rendering the verse, adopted by Ros. and De Wette, appears to be the best. See Jer. xlix. 19, l. 44. If, however, we adopt the various reading, found in the Sept. and Syr., † instead of †, we may translate,

If I look to strength, lo, he is strong!

If to justice, who shall summon him to trial?

Thus Dathe and Eichhorn render the verse.

20, 21. *Though I were upright, &c.* The meaning probably is, Though I am conscious of no guilt, and though my cause is just, yet, were I as pure as an angel, I should not be able to sustain myself, and make good my defence before the brightness of the divine majesty; notwithstanding the testimony of my conscience, I would give up all care for myself, every effort to preserve my life, rather than enter into a vain controversy with a Being infinitely above me, so superior in strength. In the former version I rendered the lines (ver. 21),

— I shall not know my own soul,
I shall condemn my life:

i. e. I should be obliged to confess ignorance of my own soul, and condemn my life, although spent in the practice of virtue and piety. But I now think that אִנְיָאֵת חַיִּי more naturally denotes contempt of life, than condemnation of manner of life. See Ges. upon אִנְיָאֵת.

The preceding line admits of either version, according to the connexion. Schnurrer renders it,

I am innocent; I care not for myself;
I despise my life:

i. e. Job in the heat of passion dares to assert, as he had not done before, that he was entirely innocent: i. e. that he had not deserved the calamities which he suffered; he is conscious that this audacity will not go unpunished, but he cares nothing about himself; he is weary of life, and therefore boldly asserts that God treats the good

and bad alike. But the form of expression אֲנִי אֶתֵּן is precisely the same with that of the preceding line; and it seems natural to understand both expressions in the same hypothetical sense. If the author had intended the one to be hypothetical, and the other positive, it is probable that he would have varied them.

22. *It is all one.* The meaning may be either, All things are now alike to me; I am indifferent as to what may happen to me; or, It is all one whether a person be righteous or wicked, so far as his fortune is concerned. Some suppose, however, that אֶתְּחַדֵּהוּ should be rendered, *He is the one; unicus est*: i. e. He is unlike all others; he stands alone; he is bound by no rules, and gives no account of his matters. Comp. ver. 32.

24. — *covereth the face of the judges.* Either, God treats them as condemned malefactors, overwhelming them with calamities, disgrace, and ruin, Job himself being one example of this melancholy truth. *Scott.* See 2 Sam. xv. 30; Esth. vii. 8; Jer. xiv. 3; Is. xxii. 17; Mark xiv. 65. Thus the meaning of the verse will be, God commonly advances wicked men to honor and power, and casts down men of true worth and virtue from their seats. Or, *to cover the face of the judges* may have the same meaning as the phrase, *to blind their eyes*, so that they are partial, unjust, and oppressive. — *If it be not he, who is it?* So the Sept., $\epsilon\lambda\ \delta\epsilon\ \mu\eta\ \alpha\nu\tau\acute{o}\varsigma\ \epsilon\sigma\tau\iota,\ \tau\acute{\iota}\varsigma\ \epsilon\sigma\tau\iota$; If it be not God who doeth the strange things which I have mentioned, who is it that doeth them?

25. *My days have been swifter than the courier, &c.* Time and enjoyment, that are succeeded by great misery, appear as an instant that is past. The depth of his present affliction makes him forget his former prosperity, and to say that he had seen no good during his life. “The common pace of travelling in the East is very slow. Camels go little more than two miles an hour. Those who carried messages in haste moved very differently. Dromedaries, a sort of camel which is exceedingly swift, are used for this purpose; and Lady M. W. Montague asserts that they far outrun the swiftest horses. Lett. II. 65. There are also messengers who run on foot, and who sometimes go an hundred and fifty miles in less than twenty-four hours; with what energy then might Job say, ‘*My days are swifter than the courier!*’ Instead of passing away with a slowness of motion like that of a caravan, my days of prosperity have

disappeared with a swiftness like that of a messenger carrying dispatches." *Harmer*.

26. — *reed-skiffs*: i. e. "boats or skiffs made of the papyrus of the Nile, in common use among the Egyptians and Ethiopians, and famous for their lightness and swiftness. Thus Pliny, xiii. 11, Ex ipso quidem papyro navigia texunt; vi. 56, Etiam nunc [naves] in Britannico oceano vitiles corio circumsutæ sunt; in Nilo ex papyro, et scirpo, et arundine. And Lucan. Pharsal. iv. 136, Conseritur bibula Memphitis cymba papyro. Heliodorus, Æthiop. x. 460, speaks of such boats, πορθμείοις ἐκ καλάμων πεποιημένοις, as having been very swift, ὀξυδροώτατα. They may be compared in this respect to Indian canoes. Others translate, *ships of desire*: i. e. hastening with eager desire to the haven. Symm., ρανσὶ σπενδούσαις. The reading אֵיבָה, which is exhibited in forty-four MSS., is doubtless to be pronounced אֵיבָה, and to be explained of hostile or robber ships, which likewise sail swiftly. This gives a good parallelism to the eagle, in the other hemistich, pouncing upon his prey. So the Syr. The same sense would also be expressed by the common reading, if for אֵבָה it were written אֵבָה." *Ges.*

27, 28. *If I say, &c.*: i. e. If I resolve within myself that I will cease complaining, and endeavor to be more cheerful, I find all such endeavors vain; for if my griefs be suspended for a short time, yet my fears continue; for thou, O God, wilt not clear my innocence, by removing those afflictions which make them judge me guilty of some great crime. *Poole*.

29. *I shall be found guilty, &c.*: i. e. Whether I be holy or wicked, if I dispute with thee, I shall be found guilty. Why then should I trouble myself with clearing mine innocency? *Poole*. Or, I must pass for a wicked person; I am treated as such by God, and condemned by man. All my labor, therefore, to clear myself will be to no purpose.

30. *If I wash, &c.* By *washing himself, &c.*, and *cleansing his hands, &c.*, he asserts the purity of his heart, and innocence of his life. Thus Zophar understood him: "Thou sayest, 'My speech is pure; I am clean in thine eyes.'" The Psalmist also declares his own integrity in terms somewhat similar: "I have cleansed my heart in vain, and washed my hands in innocency." Ps. lxxiii. 13.

31. *Still wilt thou plunge me, &c.* The meaning is, that his calamities would cause him to be looked upon by all his [intimate friends as an abominable wretch, smitten of God, and accursed. No protestations of innocence, no appeals, no defence whatever, could overcome that prejudice against him. — *my own clothes.* This circumstance is added, I imagine, as a heightening of the image of impurity; to represent more strongly the infamy with which his character was blackened by his overthrow. *Scott.*

32. *For He is not, &c.*: i. e. He is infinitely superior to me in majesty and power, so that I cannot venture to *contend with him*: i. e. to debate my cause with him, or to answer his allegations against me; neither can we *go together into judgment*: i. e. meet each other face to face, and plead upon equal terms before a superior and indifferent judge.

33. *Who may lay his hand upon us both*: i. e. who may have authority and power to control either of us who shall exceed the limits of propriety in the controversy, and also to oblige us to stand to his decision.

34. — *his rod*: i. e. my present afflictions. — *his terrors*: i. e. the terror of his majesty and power.

35. — *and not be afraid of him*: i. e. as an opponent in a judicial controversy. I should not fear but that I should be able to make good my cause, and prove my innocence. — *For I am not so at heart*: i. e. as to have any reason to fear the result of debating my cause with him upon equal terms. So Schult., Le Clerc, Ros. *Ὁὐ γὰρ σὺνεπίσταμαι ἑμαυτῷ ἄδικον* Sept.: *I am not conscious to myself of unrighteousness.* But this is paraphrastic.

Ch. X. 1. — *give myself up, &c.*: lit. *let loose complaint upon myself.*

2. — *Do not condemn me*: i. e. Do not pronounce me guilty, and punish me with such severity, without showing me wherein I have offended, and what I have done to deserve my sufferings.

4-7. *Hast thou eyes, &c.*: i. e. Seest thou as imperfectly as man? or does thy life pass away as swiftly as that of man? One might suspect this from thy searching after sins in me so thoroughly and so suddenly; i. e. from thy inflicting upon me such heavy blows and in such quick succession, to bring me to a confession of sin. *Umbreit.*

8. *Have thy hands completely fashioned, &c.* His argument now is, that it looks like caprice to bestow great skill and labor on a work, and then, on a sudden, and without just cause, dash it in pieces. This is what he meant also in verse 3, "*Is it a pleasure to thee . . . to despise the work of thy hands?*" *Scott.*

9. *O remember, &c.* Here he pleads the common mortality. He must soon die, as all other men; what occasion then for so much torture to dispatch him? *Scott.*

10-12. The argument in these verses is taken from God's creating and providential goodness towards him, as not being consistent with his present treatment of him. *Scott.*

13. *Yet these things thou didst lay up in thy heart.* By *these things* he means his calamities; and insinuates that God had given him being with a secret purpose to make him miserable; and had advanced him so high in order to render his fall the more terrible. *Scott.* — *in thy mind:* lit. *with thee*; a phrase repeatedly used in this book, and in other parts of Scripture, to denote what was in the mind of God, i. e. what was his intention, or purpose. See ch. xiv. 5, xxiii. 14; Ps. l. 11; John xvii. 5.

15. If I am wicked, as my friends suppose me, then am I indeed undone! yet though I am righteous, I derive no benefit from it. It is all one, whether I am good or bad. — *beholding my affliction.* רָאָה is in the infinitive absolute, the finite verb being understood. So Merc., Ros. See also Stuart's Gram., § 199. Or, as Gesenius calls it, a verbal adjective.

16. — *like a lion thou huntest me.* The allusion, in this and the following verse, is to that manner of hunting the lion, wherein the hunters, armed with spears and javelins, formed themselves in a ring about the beast, and threw their weapons at him one after another. By this image Job represents, in lively colors, the violent and rapid succession of his calamities. *Scott.* Another explanation, and perhaps the best, is, Thou huntest me, as a furious lion pursues his prey; but, whereas the lion tears his prey speedily, and so ends its torments, thou renewest my calamities again and again.

17. *Thou renewest thy witnesses:* i. e. thy judgments — my afflictions, which my friends regard as an evidence of wickedness. — *New hosts:* lit. *changes and a host*, by the figure hendiadys, for *hosts constantly recruited.* Or, *changes* may mean *afflictions*; and the sense may be, *a host of afflictions.* According to the former render-

ing, *new hosts* figuratively denote miseries constantly succeeding each other. *Exercitus immutatus contra me.* Arab. and Syr.

18, 19. *Why then, &c.* But for thine agency I should have perished, unseen and unknown, and have avoided my present misery and disgrace. So in Euripides, *Troas.* 637, *Andromache* exclaims :

Τὸ μὴ γενέσθαι τῷ θανεῖν ἴσον λέγω·
 Τοῦ ζῆν δὲ λυπρῶς κρείσσον ἔστι κατθανεῖν.
 Ἀλγεῖ γὰρ οὐδὲν τῶν κακῶν ἠσθημένος·
 Ὁ δ' εὐτυχίσας, εἰς τὸ διστυχῆς πεσὼν,
 Ψυχὴν ἀλάττει τῆς πάροιθ' εὐπραξίας.
 Κεῖνη δ' ὁμοίως, ὥσπερ οὐκ ἰδοῦσα φῶς,
 Τέθνηκε, κούδὲν οἶδε τῶν αὐτῆς κακῶν.

Not to be born, I argue, and to die,
 Are equal ; but to die is better far
 Than to live wretched. For he knows not grief
 Who hath no sense of misery ; but to fall
 From fortune's blessed height, to the low state
 Of abject wretchedness, distracts the soul
 With the keen sense of former happiness.
 Like as the light of life she ne'er had seen,
 Polyxena is dead, and of her ills
 Knows nothing. *Potter.*

20. *Are not my days few? &c.* : i. e. My life is short, and hastens apace to an end. Do not then continue my afflictions to the last moment of my existence. Let the very short term of life, which remains to me, be a season of rest and enjoyment.

21, 22. *Before I go—whence I shall not return,—&c.* These verses contain a description of sheol, or hades, the under-world, the place of all the dead. So *Sen. Herc. Furens,* 861. :

Stat chaos densum, tenebræque turpes,
 Et color noctis malus, ac silentis
 Otium mundi, vacuæque nubes.
 Sera nos illo referat senectus !
 Nemo ad id sero venit, unde nunquam,
 Cum semel venit, potuit reverti.

VII.

IN the eleventh chapter, Zophar the Naamathite, the third of Job's friends, comes forward in reply to him. He censures him with severity, as guilty of using vain, arrogant, and irreverent language in his bold protestations of his innocence, and in his loud complaints of unkind treatment from the Almighty. 1-4. He speaks of the unfathomable counsels and infinite knowledge of the Deity, and, like his predecessors in the controversy, intimates plainly that the sufferings of Job were the punishment of wickedness which the Deity had seen in him, and of which he might easily convict him. 5-12. He assures him that, if he would put away his wickedness, he might hope to regain his former prosperity; at the same time threatening him with severe judgments if he should continue in his sins. 13-20.

Ch. XI. 3. *Shall thy lies*: i. e. thy false assertions respecting thine innocence, and concerning the ways of Providence.

4. *Thou sayest, My speech, or discourse, is pure*: For thou pretendest not to have offended in word or deed, and that God himself can find no reason to condemn thee. *Patrick*. See ch. x. 7. Instead of *my speech*, the Sept. renders, *my deeds*, and the Syr., *my course of life*. But לִקְחַ is not used in this sense in other parts of Scripture.

6. *His wisdom, which is unsearchable!* This rendering expresses the sense, whether we regard כְּפִלִים as signifying *complicated, intricate, or double*, i. e. manifold. See Ges. in verb. — *God forgiveth thee many of thine iniquities*. With Ros. and Ges., I take נִשְׁחָה in the sense to forget. *God causeth thee to forget of thine iniquities*, i. e. forgiveth a part of them.

7. — *the deep things of God?* See חֲקֵר in Ges. *Secretum Dei*, Arab. *Inquisitionem Dei*, Syr.

8. *Deeper than hell*: i. e. than sheol or hades, the place of the dead without distinction of character. See note upon ch. xxvi. 6.

10. *If he apprehend, and bind, and bring to trial*. The judgments of God upon the wicked are here represented by figurative lan-

guage drawn from the arrest, imprisonment, and trial of a criminal. The word וִיקְהִיל, rendered *and bring to trial*, means, literally, *and gather together*, as in the common version; it refers to the ancient custom of gathering an assembly of the people for the trial of a criminal. See Prov. v. 14; Ezek. xvi. 39, 40, xxiii. 46. — *Who shall oppose him?* i. e. Who shall, by entering into an argument with the All-wise, defend the criminal with any prospect of delivering him? or, Who shall by force deliver a criminal from his hands?

11. *He seeth iniquity, when they do not observe it.* The words וְלֹא יִתְבּוֹנֵן have been explained in a great variety of ways. I suppose the verb to refer, by an enallage of number, to *the unrighteous*, in the preceding line, or to *man* understood; and that the meaning is, that God sees iniquities of which the thoughtless and wicked person who commits them has no knowledge. In this, as in the next verse, I suppose Zophar to make general remarks with particular reference to the case of Job, who had so boldly asserted his innocence. Another mode of understanding the line, which has perhaps equal claims with that which I have adopted, is that of Cocceius: *He seeth iniquity, though he attend not to it:* i. e. without an effort of attention; without looking carefully for it.

12. *But vain man is without understanding, &c.* יִלְבַּב seems to be used in a privative sense, as the word is used in Piel in Cant. iv. 9.: “Thou hast deprived me of my heart;” as it were, *Thou hast hearted me.* I was much inclined, in the former edition, to adopt this rendering, which is better suited to the connexion, and to the dignity of the author’s style, than my former rendering; but was deterred by the remark of Gesenius, that there is no instance in which the privative signification of Piel is transferred to Niphal. But, in his Hebrew and Latin lexicon of 1833, he observes that in Arabic there are instances in which other forms of the verb are used in the same way. It is therefore probable that a similar usage prevailed in the Hebrew, although from the paucity of its remains no other instance occurs. Schultens and Dathe render,

Let then vain man be wise,
And the wild ass’s colt become a man.

According to this version, *the wild ass’s colt* is used figuratively for a *perverse and obstinate man.*

15. *Then shalt thou lift up thy face without spot.* He describes the happy change of his condition by its effects in his countenance; contrasting his present dejected face, sullied and disfigured by terror, grief, and tears, with the look he shall then assume, erect, firm, and clear as the polished mirror. He may refer to the words of Job, x. 15, “*I dare not lift up my head.*” Scott.

17. *Now thou art in darkness.* So Merc., Schult., Ges. Ch. x. 22; Amos iv. 13. The Chald. has it, *Obscuritas tenebrarum quasi lux matutina erit.* The Syr., *Et caligo sicut aurora erit.*

18. *Thou shalt be secure, &c.* : i. e. Thou shalt feel secure that thy prosperity will be permanent, on account of the bright hopes which present themselves. — *Now thou art disappointed, &c.* The Sept. has it, ἐν δὲ μερίμνης καὶ φροντίδος ἀναφανέεται εὐθύνη.

19. *Thou shalt lie down, &c.* A metaphor borrowed from flocks lying down in the pastures. As in Ps. xxiii. 2, “*He maketh me to lie down in green pastures.*”

20. *But the eyes of the wicked shall be wearied out:* i. e. by anxiously looking for relief from their miseries. — *Their hope is—the breathing forth of life:* i. e. They expect no deliverance from their miseries, but in death. Or, Death shall be the issue of their hopes. Others render the line, as I did in the former edition, *Their hope is but a puff of breath;* which passes away in a moment. But this, I think, is less agreeable to Hebrew usage. See Ges. on מִנְפֵחַ.

VIII.

JOB begins his reply to Zophar, and his other friends, with a severe sarcasm upon the airs of superiority which they had assumed; and complains that he had become the object of their contempt, for no other reason than his miserable condition. Ch. xii. 1–5. He reasserts his opinion respecting the point in dispute, maintaining that the worst of men, far from receiving the punishment which they deserve, often live in the enjoyment of ease and prosperity. 6. They had spoken to him of the wisdom and power of God, as if he were entirely ignorant on the subject. Hence he is led to say that what they had advanced on this topic is trite and obvious; and to discourse upon the power and providence of God, in a style of eloquence well suited to make them ashamed of their

pretensions to superior intelligence. This discourse may be designed to illustrate generally the power and wisdom of God, as contrasted with the weakness of man; and also to show that, in the distribution of good and evil, God acts from his sovereign will and pleasure alone, and not, as the opponents of Job contended, from a regard to the merit or demerit of men; that he treats the righteous and the wicked alike; and consequently, that nothing which he or they might advance on the subject of the wisdom and power of God could prove him guilty, or that his misery was the punishment of his sins. 7 - xiii. 2. He longs to transfer his cause from partial and misjudging man to the omniscient and righteous Judge, confident that, if he could have an opportunity of pleading his cause before him, he should not fail to vindicate his innocence. 3. He accuses his friends of partiality and injustice; of taking part against him from selfish motives and a slavish fear of God's power, rather than from honest conviction and a disinterested regard to God's honor. 4 - 11. With the most earnest protestations of innocence, the most fervent appeals to the Deity in regard to the justice of his cause, and the most pathetic description of his sufferings, he closes ch. xiii. He then proceeds to give an affecting view of the miseries of human life, especially insisting upon the shortness of it, as a reason why man should be exempted from constant and extraordinary sufferings. xiv. 1 - 6. He complains that man's condition is worse than that of the vegetable creation; since the plants, when the hand of death has apparently been upon them, come forth again with renovated beauty; but that to pass from a life of wretchedness to the never-ending sleep of death is a condition too hard to be borne. He intimates that, if he had the hope of a second life, he might be encouraged to bear with patience his heavy load of afflictions, in the hope that, at some future time, a favorable change in his condition might take place. But not entertaining this hope, he implores the Deity to grant him a trial, so that his true character may appear before he dies; and earnestly expostulates with the Deity on account of his dealings towards him. 7 - 22.

This chapter, as well as many passages scattered through the poem, renders it highly probable, either that Job had no belief in the resurrection of the dead, or in a future state of existence equally desirable with the present life; or that the author of the poem excluded from it all regard to a future state, as inconsistent with its general plan and design. It contains several assertions of

man's utter annihilation. It is true, that, if we make some allowance for the language of strong emotion in which he expresses himself, we may suppose that he had some vague notions of the existence of the disembodied spirit, in a half-conscious, inactive state, in the interior of the earth, such, for instance, as prevailed among the ancient Greeks, but more gloomy and less definite; an existence wholly undesirable, and offering no equivalent for the loss of present enjoyments and of the present life. See ch. x. 21, 22, and the note. It is almost impossible for the human soul to conceive that its consciousness will be wholly lost. See note on xiv. 22. The separate existence of the soul seems also to be implied in the distinction which is made between *sheol* and *the grave*; the former being represented as a vast subterraneous cavern, where all the spirits of the dead dwell together. The belief in some sort of existence of the soul after death seems also to be implied in the credit which the ancient Hebrews gave to the art of necromancy. See 1 Sam. xxviii. 3-10. But the language of this chapter appears to be wholly inconsistent with the supposition that he had any expectation of a *desirable* existence after death. It was reserved for the Prince of life, the author and finisher of our faith, to bring the glad tidings of great joy to the aching hearts of men—to bring life and immortality to light.

Some critics have endeavored to lessen the force of Job's express denials of a future life, in this chapter, by the remark that he only meant that he could not hope to live again *in the present world*; but that he might still have believed that he should exist hereafter in a better world. I admit that a second life in this world was what he intended to deny; but I think it was because the idea of a desirable existence in any other place had never entered his mind. Heaven he evidently regards as the abode of Jehovah and his angels alone; and hades, or the under-world, as a place of gloom and horror. If, as he asserts, the hope of living again in this world would have afforded him consolation and comfort under his afflictions, then surely the hope of a happier state of being than the present life might have afforded him still greater comfort and consolation. How can it possibly be accounted for that he should sink into despair, because he could not hope to enjoy the doubtful good of living again in this world of sin and misery, whilst at the same time he believed in the existence of a world of happiness and purity, to which the righteous were to be admitted? See note upon

ch. xix. 25. In ch. x. 21, 22, we have a description of the place where Job expected to be after death.

Ch. XII. 2. — *the whole people!* i. e. ye have engrossed all the wisdom in the world, and all others are mere brutes or fools!

4. *I, who call upon God, that he would answer me!* i. e. I, who am so conscious of my uprightness, that I am not afraid to appeal to God, and to desire that my cause may be brought to trial, and that the Deity would bring his charges against me, and show me the reasons of my afflictions; the words *call* and *answer*, or at least the latter, being used in a judicial sense, as in ix. 16, xiii. 22, xxiii. 5, xxxi. 35. Castalio and Dathe, however, give the same translation as the preceding, but understand the words in their common acceptation, which is less suited to the connexion. Umbreit renders the line, *I, who once called upon God, and he answered me:* i. e. I, who was once a happy man, blessed by God. But would the author have used the present participle to express this meaning? Schultens has it, *I, who call upon God:* i. e. for trial, *and am ready to answer him!* In regard to the change of persons in the Heb., see Ges. Heb. Gram. § 217, n. 3. Rosenmüller supposes that Job, in reference to the assurances of his friends, that if he would call upon God he would be delivered from his calamities, exclaims,

A man that is become a laughing-stock to his neighbor,
as I am,

Call upon God, and have an answer from him!

The innocent and upright man is held in derision.

5. *He, that is ready to slip, &c.:* i. e. A man in adversity is despised by the prosperous, as a torch, which is valued while it affords a bright light, but is thrown away as a nuisance, when its flame is extinguished.

6. *Who carry their God in their hand:* i. e. Who trust to their strength and their weapons, and have no regard to the Supreme Being. See Hab. i. 11, and note.

7-9. These verses are probably to be regarded as a continuation of verse 3; the intermediate verses being parenthetical. In reference to the discourse of Zophar, who had spoken, with considerable parade, of the wisdom of God, and had affected to consider Job as ignorant of it, or as having called it in question, he remarks that

what Zophar wished to teach him was so obvious that it might be learned from the lower animals. They made it evident, by their properties, actions, and modes of life, that God created the world by his wisdom, and that he governed it with absolute dominion; so that it was not necessary to ascend to heaven, or to go down to the under-world, to obtain such knowledge. See xi. 7-9. Others suppose the meaning to be, that, in the distribution of happiness and misery, God is so far from having a regard to moral distinctions, that even of the lower animals the mischievous and rapacious fare well, while the useful and gentle meet with harsh treatment from man, or are the prey of the rapacious of their own kind.

9. — *among all these*: i. e. these irrational creatures, which are represented in the preceding verses as *teaching, declaring, &c.*, and in this verse, in the way of poetical exaggeration, as *knowing* the wisdom and power of the Deity, which they so plainly declare. It is said that “with the Hindoos, he who refuses instruction, and will not be convinced, is told to ask the cattle.” Or, in reference to the second exposition of verses 7-9, *these things* may refer to such things as are referred to in ver. 6. See Is. xxii. 11. Otherwise — *hath made these things*: i. e. the heaven and earth and all things therein, to which Job may be supposed to have directed the attention of his hearers by the motions of his hands, or of his eyes. So Schult. and Cocc. Thus Job declares that the wisdom of God is so plain, that all nature, as it were, feels and acknowledges it; but he means to deny that this has anything to do with the question of his guilt or innocence.

11, 12. *Doth not the ear, &c.*: i. e. As the palate distinguishes the sweet from the bitter, so the ear, or rather the mind by the ear, discerns truth and falsehood in discourse; and wisdom is the attribute of age and experience. The connexion and application of these proverbial maxims are by no means so clear as their general meaning. It is probable that he means by them to censure his friends for not hearing and weighing his observations with more attention, candor, and impartiality, instead of despising and rejecting them at once. In verse 12, Rosenmüller supposes that he alludes to his own age, as a reason why he should be heard with more attention and deference. See xiii. 1, xv. 7, 10. Others, that he refers to the age of his friends, as a reason why he should expect better things of them than to have his reasoning misunderstood and per-

verted; or, as a reason why they should hear the following discourse with attention and candor. See ch. xxxiv. 3.

14. *Lo! he pulleth down, &c.* None can repair what He tears down, whether houses, castles, or cities. — *He bindeth, &c.*: i. e. None can extricate the man whom he casts into difficulties and straits. *Patrick.* See ch. xxxvi. 8.

15. *Lo! he withholdeth the waters*: whether from the clouds or springs. — *and they are dried up.* The waters may be said, in a popular sense, to be dried up, when they cease to exist in their fountains, and when the heavens seem to be changed into brass, and the earth into iron, according to the expression in Deut. xxviii. 23. — *He sendeth them forth.* This clause describes an inundation, such as might happen, in Job's country, from the torrents caused by too great an abundance of rain. *Scott.*

16. *The deceived and the deceiver.* A proverbial expression, says Gesenius, denoting *every description of men.* — *are his*: i. e. all alike depend upon him for their powers; the subtle and the weak are alike subject to his control, and subservient to the purposes of his providence.

17. *He leadeth counsellors away captive.* Statesmen, who promised themselves success and victory, as the result of their plans, he disappoints and leads into captivity; *and judges* he deprives of their peculiar attribute, reason or discernment. Or, *judges* may denote rulers, whom he infatuates, and leads to the adoption of measures which end in their own ruin.

18. *He dissolveth, &c.*: i. e. He dethroneth kings, and leadeth them, bound in chains, into servitude. So Mer., Schult., Ges. But Dathe renders the verse,

He looseth the girdle of kings,
And he encircleth their loins with a belt:

i. e. He takes away their authority, and he invests them with it. But usage does not favor this explanation, as Ros. observes. See Gen. xlii. 24; Judg. xv. 13; Ps. cxlix. 8.

19. *And overthroweth the mighty*: i. e. the mighty men of war, in battle.

20. *He sealeth up the lips*: lit. *He taketh away the lips.* — *the trusty*: i. e. persons of tried wisdom and long experience, to whom the people are wont to repair for advice.

21. *And looseth the girdle of the mighty.* As the Orientals wore

long and flowing robes, they were unfit for fighting, or for any kind of active service, until they had girded up their loins. Hence *to loose the girdle* of a person is to take away his strength, or power of resisting an enemy. Schultens and others suppose the girdle to be a badge of office; and that to loose it means to deprive those who wore it of their dignity and honors.

22. *He revealeth deep things out of darkness.* Some understand this as a general remark, setting forth the infinite knowledge and power of God, who can bring to light the most secret things; as in Matt. x. 26. So Merc. Others suppose particular secrets are referred to, such as plots, conspiracies, or the deep-laid plans of princes. Others, the hidden designs of God himself, which in course of time are brought to light.

24, 25. *He taketh away, &c.* Divine infatuation of the governing powers is here described in forcible language and striking resemblances. In their confusion, mistakes, perplexity, and distress, they resemble persons who have lost themselves in the Arabian solitudes, without a path, without a waymark, without a light to guide them; and their irresolution and unstable counsels are like the reeling motions of a drunken man. *Scott.*

Ch. XIII. 4. — *forgers of lies*: i. e. in maintaining that great afflictions are peculiar to the wicked; and that I am guilty because I am miserable.

8. *Will ye be partial to his person?* i. e. Will ye utter falsehoods from partiality to him? The phrase *to receive or accept persons* was probably borrowed from the practice of corrupt rulers or judges, who received or admitted to their presence those who came with gifts, and favored their cause.

9. *Will it be well for you, if he search you thoroughly?* i. e. If he search you thoroughly, will he not find that your condemnation of me has sprung not so much from honest conviction, as from the selfish desire of winning his favor?

11. *Doth not his majesty make you afraid?* i. e. Is it not a slavish fear of what God can do to you that induces you to condemn me without proof?

14. *I will count it nothing to bear my flesh in my teeth.* על־כֶּה. I see not what these words can mean here, unless the explanation of Gesenius be correct, *quovis pretio, for any price or consideration whatever.* See his Lex. upon על. “To carry the flesh in

the teeth," and "to put the life in the hand," evidently mean "to risk the life," as what is carried in the teeth or the hand is liable to be dropped. See 1 Sam. xxviii. 21; Ps. cxix. 109. Umbreit explains the verse in a manner inconsistent with both these references, as if the meaning were, Why should I be tenacious of life? The meaning is, I will maintain my integrity at all events, even at the risk of my life. This is the meaning of the proverbial expressions in both clauses of the verse.

15. — *I have no hope!* This is the literal rendering of the received text. The common version adopts the various reading יָלֵךְ, *in him*, instead of that of the text אֵל, *not*. I prefer the latter, as the more difficult reading, and yet quite as well suited to the context, and to the general plan of the book.

16. *This also shall be my deliverance.* An opportunity of appearing before God, and pleading my cause, will lead to my deliverance, i. e. to my vindication from the charges of wickedness and guilt which have been brought against me. — *For no unrighteous man will come before him:* i. e. For I shall not go before him an unrighteous man. Others suppose the meaning to be, My readiness to appear before God, and to plead my cause before him, ought to be considered a proof of my innocence; for no unrighteous man would dare to do it.

18. — *that I am innocent:* i. e. that my cause is just; or, that I am innocent of the charge of gross wickedness, which is alleged against me as the cause of my calamities.

19. — *contend with me:* i. e. maintain the cause successfully against me.

22. *Then call upon me, &c.* These expressions import that he aimed to dispute his cause, not merely *before* God as a judge, but *with* God as a party. *Scott.*

26. *For thou writest:* A judicial term, referring to the custom of writing the sentence of a person condemned, i. e. decreeing his punishment. See Ps. cxlix. 9; Jer. xxii. 30; John xix. 22. So the Greeks used the expression γράφειν αἰτίαν; and amongst the Arabs *a writing* is a term commonly used for a *judicial sentence*.

27. *Thou watchest all my paths:* i. e. all the paths by which I might escape. The allusion is to a prisoner who is not only fettered, or in the stocks, but closely watched by sentinels. — *Thou hemmest in the soles of my feet:* i. e. by a trench, beyond which thou wilt not suffer me to pass; i. e. thou hast stopped my way. See xix. 8; Lam. iii. 8, 9.

28. *And I*: lit. *And he*. Upon this change of persons in the Hebrew, see Ges. Heb. Gram. § 217.; Storr's Observ. § 23. The Greek idiom, by which τῶνδε ἄνδρι is used for ἰμοί, has some resemblance to it.

Ch. XIV. 1. — *born of woman*. This is said in conformity with the Oriental sentiments in regard to the inferiority of the female sex, in ancient and modern times. See ch. xv. 14, xxv. 4. The following lines are quoted by Dr. Good, as from a well known production of Lord Bacon :

The world's a bubble, and the life of man
 Less than a span.
 In his conception wretched, from the womb
 So to the tomb.
 Curs'd from the cradle, and brought up to years
 With cares and fears.
 Who then to frail mortality shall trust,
 But limns the water, or but writes in dust.

3. *And dost thou fix thine eyes upon such an one?* This expression denotes, in Zech. xii. 4, *to look angrily* at another. Scott. It refers here, probably, to *vigilant inspection* for the sake of discovering faults. — *And dost thou bring me into judgment with thee?* i. e. Dost thou treat me as a criminal, and decree against me severe punishments?

4. *Who can produce a clean thing from an unclean?* He now pleads for lenity on account of the natural weakness of man's moral powers. Who can expect so frail and weak a being as man to be without faults? Who can expect frail man to be as pure as an angel? Vitiis sine nemo nascitur.

6. *That he may enjoy, as a hireling, his day!* i. e. That he may enjoy his term of life, at least to that degree in which the hireling enjoys his term of service. The Sept. favors this mode of translating the verse: ἄποστα ἀπ' αὐτοῦ, ἕως ἡσυχάσεσθαι, καὶ εὐδοκίση αὐτοῦ τὸν βίον, ὡσπερ ὁ μισθωτός. Otherwise, *Until he shall, as a hireling, have completed his day.* To complete, or accomplish, is a less common meaning of כָּמַל, but not without support. See Lev. xxvi. 34, 41, 43; 2 Chron. xxxvi. 21; Is. xl. 2. Others render, *Until, as a hireling, he shall rejoice in his day*: i. e. the day of his death. Let him be exempt from afflictions during the common short term of human

life, until, weary and worn with service, he shall rejoice in the day of his death, as a hireling rejoices in the day of his release from service.

7 - 12. Compare the well known passage of Moschus :

Αἶ, αἶ, ταὶ μαλάχαι μὲν ἐπὶ τὸν κατὰ κᾶπον ὄλωνται,
 Ἡ τὰ χλωρὰ σέλινα, τό, τ' εὐθαλὲς οὐλον ἄνηθον,
 Ὑστερον αὖ ζῶσιντι, καὶ εἰς ἔτος ἄλλο γί'ονται·
 Ἄμμες δ', οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
 Ὅππότε πρῶτα θάνομεν, ἀνάκοσι ἐν χθονὶ κοίλα
 Εἰδομεν εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.

Epitaph. Bion. 105.

The meanest herb we trample in the field,
 Or in the garden nurture, when its leaf,
 At Winter's touch, is blasted, and its place
 Forgotten, soon its vernal buds renews,
 And, from short slumber, wakes to life again.
 Man wakes no more ! — man, valiant, glorious, wise,
 When death once chills him, sinks in sleep profound,
 A long, unconscious, never-ending sleep. *Gisborne.*

See also in Dr. Beattie's Hermit :

'Tis night, and the landscape is lovely no more ;
 I mourn, but, ye woodlands, I mourn not for you ;
 For morn is approaching, your charms to restore,
 Perfumed with fresh fragrance, and glittering with dew.
 Nor yet for the ravage of winter I mourn ;
 Kind nature the embryo blossom will save ;
 But when shall spring visit the mouldering urn ?
 O when shall it dawn on the night of the grave ?

So an Arabic poet, Abul Ola, quoted by Pococke :

Ridemus, at risus a nobis stultitia est ;
 Oporteret enim in superficie terræ degentes flere.
 Comminuunt nos tempora, ac si essemus
 Vitra ; nos vero fusione novâ reparandi non sumus.

Not. ad Port. Mos. cvii. Opp. p. 215.

10. — *and he is gone forever!* שְׁחָלוּ. This word means *to be so entirely prostrated, overthrown, or weakened*, as not to be able to recover. Man, when dead, has no strength or vital principle remaining in him, by which he can, like a tree that is felled, return to life.

A more literal rendering, such as *pass away, waste away*, is, by English usage, synonymous with death; Gesenius renders it *dahin ist, it is all over with him*.

12. *Till the heavens be no more*: i. e. Never. For things unchangeable and eternal are in Scripture compared in duration to the heavens. See Ps. lxxii. 5, 17, lxxxix. 29, 36, 37, cxlviii. 6; Jer. xxxi. 35, 36. Dr. Good supposes that the phrase refers to a definite period, that of the general resurrection. But this supposition is inconsistent with Scripture usage, and with the context, and is not countenanced by the most respectable of those critics who suppose the general resurrection to be referred to in ch. xix. 25.

13. *O that thou wouldst hide me in the under-world!* i. e. *in sheol* or *hades*. Schultens takes great pains to show that Job, by this expression, does not wish for death, but only to be shut up alive in hades. But if we understand him to wish for a temporary death, the connexion of this verse with the 14th will be closer. Under the influence of passionate emotion he expresses the thought, that, if he were by death removed out of the sight of the Deity for a time, his wrath might subside, like man's resentment, which time and the absence of the object of it weaken or extinguish.

14. *If a man die, can he live again?* Here he checks his wish for death by a question which is equivalent to a negation. A man once dead cannot live again. Else, or if it were so, I might have strength and patience to endure all my present afflictions, *until my change should come*, i. e. until I should be relieved from my hard service by new recruits, or from my wearisome station by a fresh guard; i. e. until a favorable change in my condition should take place. Or, *hard service* may relate to his wished for residence in the lower world, ver. 13, and *his change* to his restoration to the upper world, when his character should be vindicated, and his happiness restored. The poet probably means here to make another allusion to the actual history of Job in the close of the poem. Grotius quotes, and elegantly translates, a similar passage from Eurip. Supp. Mul. 1034.:

Οἴμοι τί δὴ βροτοῖσιν οὐκ ἔστιν τόδε,
 Νέους δις εἶναι, καὶ γέροντας αὖ παλίν;
 Ὅλλ' ἐν δόμοις μὲν ἦν τι μὴ καλῶς ἔχῃ,
 Γνώμασιςιν ὑστέραισιν ἐξωρθοίμεθα·
 Ὅλιωνα δ' οὐκ ἔξεστιν· εἰ δ' ἴμμεν νέου
 Δις, καὶ γέροντες, εἴ τις ἐξημάρτανεν,
 Διπλοῦ βίου λαχόντες, ἐξωρθοίμεθ' αὖ.

Proh fata! cur non est datum mortalibus
 Duplici juventâ, duplici senio frui?
 Intra penates siquid habet incommodè,
 Fas seriore corrigi sentiâ;
 Hoc vita non permittit; at qui his foret
 Juvenis senexque, siquid erratum foret
 Priore, id emendaret in cursu altero.

15. *Call upon me, and I will answer thee!* So Le Clerc, Schultens, Ros., De Wette. Unable to bear the thought of going out of the world under such a load of infamy, and having no hope of coming back into it again to clear his innocence, he earnestly begs of God to relent towards his creature, and to bring him to immediate trial. The terms *call* and *answer* ought surely to be taken in the same judicial sense as in ch. ix. 16, xiii. 22, xxxi. 14; the former denoting the act of bringing the complaint; the latter, the part of the defendant in replying to it. *Scott.*

16, 17. As a contrast to the regard which he pleaded for in the foregoing verse, and as a reason for his urging an immediate trial, he here sets forth the severity with which God treats him now.

16. — *thou numberest my steps*: i. e. thou makest strict inquiry into my actions, that thou mayst find out all my errors, and punish them. — *Thou watchest over my sins*: i. e. Thou watchest for my haltings or miscarriages, as if thou wert glad of an occasion to punish me. *Poole.*

17. *My transgression is sealed up in a bag*: i. e. as writings, money, or other choice things, that they may be safely kept, and brought forth upon occasion, and that not one of them may be forgotten or lost. See Hos. xiii. 12. “The money, that is collected together in the treasuries of eastern princes, is told up in certain equal sums, put into bags, and sealed.” *Chardin.* — *thou addest unto my iniquity*. Either, thou addest one sin to another, the sins of my youth to those of my riper age, so as to swell the number laid up against me, and thus to increase my punishment; or, thou makest my iniquity greater than it is. Gesenius renders it, perhaps correctly, (see in the Hebrew, xiii. 4; Ps. cxix. 69,) *thou inventest (falsehood) unto mine iniquity*: i. e. *thou chargest me with iniquity falsely*. The rendering which I have adopted may be considered as a milder way of expressing the same idea. It is that of the old Geneva version, i. e. the English version made in the time of queen Elizabeth; which, in several passages of this

poem, is more correct than the common version. The Chald. has it, *accumulas super iniquitates meas*.

19. *So thou destroyest the hope of man*: i. e. the hope of living again after death.

22. *But his flesh shall have pain, &c.* By a bold, but not unnatural personification, the dead man in his grave is represented as conscious of his own miserable condition, and of that alone. "Though every man," says Dr. Freeman, "knows that other men die, and consequently can have no doubt that ere long he must die himself; yet perhaps he never does, or can, view himself as in a state of non-existence. He conceives himself still beholding, after death, what passes in this world; and, even whilst his body is mouldering in the tomb, as breathing and thinking."

IX.

ELIPHAZ begins his reply to Job with bitter sarcasms and reproaches. He censures particularly the assertions of Job respecting the indiscriminate distribution of happiness and misery, as tending to undermine religion, and to encourage men in the neglect of prayer. He says that the assertion of such opinions is sufficient evidence of his guilt. Ch. xv. 1-6. He then lashes him severely for pretending to understand the ways of God better than those who were his elders; and for his passionate complaints concerning God's dealings toward him. He repeats, for his admonition, the substance of the oracle which he had brought forward in his former discourse. 7-16. He proceeds to give, as a quotation from an ancient poem, a highly wrought description of the misery which in various ways pursues the wicked man. The drift of the whole is to vindicate Providence, to condemn Job as an object of divine wrath on account of his wickedness, and to terrify him, if possible, into a confession of his guilt. 17-35.

Ch. XV. 4. *And discouragest prayer before him.* Literally, *lessenest prayer*. The meaning is, that Job, by maintaining that God treated the righteous and the wicked alike, sapped the very foundations of religion; since, in that case, the wicked would have nothing to fear, and the righteous nothing to expect from him.

5. *Though thou choosest the tongue of the crafty.* He gives this invidious turn to Job's protestations of innocence, prayers, and appeals to God; which he represents as an artful address to the passions of his hearers, in order to blind their judgment, and deceive them into a favorable opinion of his piety.

7. *Art thou the first man, &c. :* i. e. Hast thou lived ever since the creation of the world, and treasured up the experience of all ages in thy own breast, that thou speakest so arrogantly, and with such contempt of other men? *Poole.*

8. *Hast thou listened in the council of God :* i. e. in such a council as is described in the first and second chapters of this poem, where the angels are represented as assembled around Jehovah for the purpose of giving an account of their ministry, and of receiving orders respecting the government of the world. Eliphaz sarcastically inquires, whether, in consequence of being admitted into God's council, he, of all men in the world, is acquainted with his purposes. For *wisdom* seems here, as in ch. xxviii., to have special, though not exclusive, reference to the wisdom or purposes of God, by which he governs the world. For the rendering *drawn all wisdom*, see Ges. *Thes.* ad גָּרַד .

11. — *consolations of God.* Eliphaz may here refer to the oracle, ch. iv. 17–21. — *words so full of kindness :* So *Cocc.*, *Schult.*, *Ges.* By their *consolations*, and *words of kindness*, he means their distant intimations of his guilt, their warnings insinuated in the way of examples, and their exhortations to confession and amendment. *Scott.*

12. — *winking of thine eyes.* To *wink with the eyes*, according to Hebrew usage, denoted arrogance, haughtiness, and contempt. See *Ps.* xxxv. 19; *Prov.* vi. 13.

19. *To whom alone, &c. :* i. e. the ancient inhabitants of Arabia, who had not been corrupted by intercourse with foreigners. It was no modern or imported doctrine, but that which prevailed amongst the earliest and best inhabitants of the country. *Le Clerc.* Eliphaz here speaks like a genuine Arab, whose pride is in his tongue, his sword, and his pure blood. *Umbreit.*

20. *And the number of his years is hidden from the oppressor :* i. e. he is in constant fear of death. He is not secure of his life for a moment, his guilty conscience continually conjuring up fears of assassination or violence of some kind. He is in the situation of *Dionysius of Sicily :*

Districtus ensis cui super impiâ
 Cervice pendet, non Siculæ dapes
 Dulcem elaborabunt saporem ;
 Non avium citharæque cantus
 Somnum reducent. *Hor. Carm. III. i. 17.*

Some critics render this line : *Few are the years which are appointed for the oppressor.* They suppose **מִכְפָּר שָׁנִים**, *number of years*, to denote the same as **שָׁנוֹה מִכְפָּר**, *years of number*, i. e. few years, as in ch. xvi. 22. So *men of number*, for *few men*, in several passages. But no instance has been adduced in which **מִכְפָּר**, placed before the word, has this meaning. The Sept., however, seems to favor this rendering ; *ἔτη δὲ ἀριθμητὰ δεδομένα δυνάστηι, numbered years are given to the oppressor.* Schultens, who is followed by Dathe and Storr, supposes *years* to denote *divine judgments* or *calamities*, like **יָמִים**, *days*, in ch. xxiv. 1, rendered *judgments* in this version. They render, *And many calamities are treasured up for the oppressor.* There is no objection to the rendering *treasured up*, i. e. *hidden* in the divine counsels, but no instance has been adduced in which *years* denotes *judgments* or *calamities*.

With this description of the condition of the wicked compare that of Juvenal, Sat. xiii. 192. :

— Cur tamen hos tu

Evasisse putes, quos diri conscia facti
 Mens habet attonitos, et surdo verberere cædit
 Occultum quatiente animo tortore flagellum ?
 Pœna autem vehemens, ac multò sævior illis,
 Quas et Cædicius gravis invenit, aut Rhadamanthus,
 Nocte dieque suum gestare in pectore testem. . . .
 Hi sunt, qui trepidant, et ad omnia fulgura pallent,
 Cùm tonat, exanimes primo quoque murmure cœli,
 Non quasi fortuitu, nec ventorum rabie, sed
 Iratus cadat in terras et vindicet ignis.
 Illa nihil nocuit, curâ graviore timetur
 Proxima tempestas, velut hoc dilata sereno.

21. *In peace the destroyer cometh upon him.* Schultens and others understand this, *When there are no signs of invasions, insurrections,*

or plots against him, his disturbed imagination is continually presenting destruction to him. *Post equitem sedet atra cura.*

22. — *darkness*: a common metaphorical expression for *calamity*. His despair of escaping some unhappy end, assassination for instance, is described here. *Schult.* — *set apart, &c.*: i. e. destined to a violent death. So, in substance, the Sept., ἐντίτακται γὰρ ἤδη εἰς χεῖρας σιδήρου.

26. *And ran against him with outstretched neck*: i. e. with his neck stooping and stretched out, the attitude of a combatant running upon his adversary. — *With the thick bosses of his bucklers.* *Schultens* has shown that *to turn the boss of one's buckler* against a person is a proverbial expression among the Arabs, meaning *to become his deadly enemy*. These metaphors drawn from the single combat, which was much in practice in the ancient wars, are intended to express the most daring impiety, atrocious violation of God's laws, and contempt of his vindictive justice.

27. *Because he covered his face with fatness.* This is a graphical description of a luxurious and licentious person.

30. — *darkness*: i. e. ruin, destruction. — *his branches*: i. e. his wealth, power, glory, all with which he was adorned, as a tree with its branches. — *by the breath of His mouth*: i. e. of God's mouth. The destruction of the wicked man seems to be represented under the image of a tree destroyed by a burning wind, (see note upon ch. iii. 5,) or by lightning; or torn up by a tempest sent by the Deity. See ch. iv. 9; Ps. xviii. 15; Is. xi. 4.

31. — *vanity*. The term *vanity* has two meanings, and therefore well represents the original. In the first line of the verse it denotes *wickedness*; in the second, the consequences of wickedness, or *misery*.

X.

THE speech of Eliphaz was admirably fitted to carry on the design of the poem, by irritating the passions of Job, and inflaming his discontent with the ways of Providence. In his reply he gives a pathetic representation of the inhumanity of his friends, and of his other severe afflictions. He then makes the most solemn protestations of innocence, and expresses an earnest desire that his cause may be tried, and his innocence vindicated, before he goes the way whence he shall not return. Ch. xvi. He dwells upon nearly the

same topics in ch. xvii., and ends his reply with the strongest expressions of grief and despair.

Ch. XVI. 4. — *string together* : lit. *tie together* ; *nectere verba*. Some prefer the rendering, *make a league with words* : i. e. raise a host of words.

7. *For now He, &c.* : i. e. God, whom he addresses in the next line.

8. *Thou hast seized hold of me* : תִּקְמַטְנִי. See ch. xxii. 16, and Ges. Lex. The meaning of both clauses of the verse is, that the afflictions of Job made his friends believe that he was a bad man.

9. *His anger* : i. e. God's. The image is drawn from a wild beast tearing the flesh of a person whom he is pursuing. — *My adversary* : i. e. God. See ch. xiii. 24, xix. 11. — *sharpeneth his eyes* : i. e. darts piercing looks at me, or looks upon me with fierce and sparkling eyes.

10. *They gape* : i. e. My friends, the instruments of God's anger. — *they assemble* : i. e. like conspirators, to effect my ruin.

15. *And covered my head* : lit. *my horn*. See Ges. Rosenmüller supposes the metaphor to be borrowed from some strong and noble animal lying dead, with its horn thrust into the ground; and that the meaning is, My wealth, power, and glory are prostrate in the dust. See Deut. xxxiii. 17; Ps. lxxv. 5.

16. — *deathlike darkness*. See note on ch. iii. 5.

18. *O earth, cover not thou my blood*. He compares his accumulated miseries to blood unjustly shed, and prays that his injuries may not be concealed from man or Heaven, nor remain unavenged. — *And let there be no hiding-place for my cry!* i. e. May nothing hinder my cry for redress from ascending to heaven! See ch. xix. 7. In the height of his emotion he forgets that it is God who hath laid him low. Some suppose *my blood* to denote *blood shed by me*, and *my cry*, *the cry of the distressed, caused by me*. But this is flat, compared with the preceding explanation.

19. *And he that knoweth me* : שֹׁהֲרֵי, lit. *my witness* ; I paraphrase it to avoid repetition. The Sept. has it, *ὁ συνίστασθ μου*, probably for the same reason. Cranmer's Bible, *And he that knoweth me is above in the height*.

21. *O that one might contend* : i. e. in a judicial controversy. His meaning is, that if the Deity would bring his charges against him, he should be able to clear himself, and vindicate his integrity. See ch. xvii. 3.

Ch. XVII. 3. *Give a pledge, &c.* The terms in this verse are obscure, on account of our ignorance of the ancient forms of trial. Job seems again to challenge the Deity to enter into a judicial contest with him in regard to the uprightness of his character; and desires the Deity to *give a pledge* that he would not avail himself of his almighty power in the contest, but deal with him upon fair and equal terms, so that the cause might be decided according to strict justice, and without regard to the rank of the parties concerned. — *Who is he that will strike hands with me?* i. e. Who, by the usual form of striking hands, will agree with me to be surety for thee? See Prov. vi. 1, xvii. 18, xxii. 26. This challenge, says Mr. Poole, savors of too much boldness and irreverence to God; yet seeing Job expresses the same desire, almost in the same manner, in ch. ix. 32, 33, and is sharply reprov'd by God for contending with him, in xl. 2, I see no inconvenience in ascribing the same thing to him here.

4. *Therefore thou wilt not suffer them to prevail:* i. e. to gain the victory in this contest. Thou wilt rather pronounce me innocent, and censure them.

5. *He that delivers up his friend as a prey.* לַחֲלֹק, for a prey. So used in Gen. xiv. 24; 1 Sam. xxx. 24.

6. — *their abhorrence:* תִּפְתָּ, from the Chald. תִּפְתָּ, to spit out. καὶ ἀπέβην αὐτοῖς γέλωτος. Sept.

8. — *at this:* i. e. at seeing so good a man oppressed with such a heavy load of afflictions. — *And the innocent, &c.:* i. e. the innocent will resolutely oppose the wicked, when he judges the worse of piety because of my afflictions. *Patrick.*

10. — *return:* i. e. to the debate.

11. *Even the treasures of my heart:* i. e. what most occupied my heart.

12. *Night hath become day to me:* i. e. I have sleepless nights. I am as much awake by night as by day. — *The light bordereth on darkness:* i. e. The day seems very short. The daylight seems to go as soon as it is come.

13. *Yea:* אַי, a particle of asseveration. Hos. xii. 11; Prov. xxiii. 18. See Ges. ad verb. — *I have made my bed in darkness:* i. e. the darkness of the grave. I shall soon lie down in the grave, the only place in which I can expect repose.

14. *I say to the pit, &c.* By these strong expressions he intimates how near he believed himself to be to death. I have already made so near an alliance with death, that my father and mother and nearest kindred are nothing so near to me as the grave and worms. Others suppose him to express a strong desire of death in this verse.

16. — *bars of the under-world*: Sheol, the gates of which are fastened by massive bars, so that those who have entered it cannot return. See ch. xxxviii. 17; Is. xxxviii. 10; Ps. ix. 13, cvii. 18. Some render בְּרִי *solitudes* or *wastes*, with less probability. See Hos. xi. 6.

— *Yea, we shall descend together into the dust!* i. e. I and my hopes shall be buried in the same grave. I render נַחֲתָה, as if it were pointed נַחֲתָה, in the first person plural. So the Sept., ἢ ὁμοθυμαδὸν ἐπὶ χώματος καταβύσμεθα. This is a figurative way of saying that all his expectations would end in misery, death, and corruption; or that these were all he had to expect.

XI.

IN the eighteenth chapter Bildad again comes forward, full of resentment against Job on account of the low estimation in which he held their discourses. He accuses him of pride and arrogance. He reasserts the general doctrine, maintained by the friends of Job, that misery implies guilt, by giving a highly wrought description of the calamities which, as he contends, are the portion of the wicked. This description contains some particulars closely adapted to the circumstances of Job, and was, without doubt, designed to intimate that Job must resemble in character those whom he so much resembled in condition.

Ch. XVIII. 2. *When will ye make, &c.* Though the pronoun is in the plural, there can be little doubt that Job is the person addressed. — *Understand*: i. e. Consider and weigh our arguments.

3. He refers to what Job had said in ch. xvii. 4, 10.

4. *Thou that tearest thyself*: lit. *He teareth, &c.* This is a common Hebrew idiom. See ch. xii. 4, xvi. 7, xvii. 10, xxxii. 15, xli. 9. — *Must the earth be deserted for thee?* &c. When the Orientals would reprove the pride or arrogance of any person, it is common for

them to desire him to call to mind how little and contemptible he and every mortal is, in these or similar apophthegms :

What though Mohammed were dead ?

His Imams (or ministers) conducted the affairs of the nation.

The universe shall not fall for his sake ;

The world does not subsist for one man alone.

Lowth, Lect. 34.

Most critics, however, suppose the verse to have a more definite meaning. "These are proverbial forms of speech for altering what is fixed and unchangeable. The meaning is, if I mistake not, that God must give up his moral kingdom among men, or violate the immutable laws of justice by which it is administered, if such a man as Job escaped punishment. This interpretation makes an easy transition to the other part of the discourse, which is designed to prove that, by an unchangeable rule of Providence, the signally wicked shall signally perish." *Scott*.

5. *Behold, the light : — the flame, &c.* These metaphors denote, in general, splendor, prosperity, glory, or festivity. There is an allusion, in the latter clause of the verse, to what the Arabian poet calls *the fires of hospitality* ; these were beacons lighted upon the tops of hills by persons of distinction among the Arabs, to direct and invite travellers to their houses and tables. Hospitality was their national glory ; and the loftier and larger these fires were, the greater was the magnificence thought to be. See *Pococke in Carm. Tograi*, p. iii. A wicked rich man, therefore, would affect this piece of state from vanity and ostentation. Another Arabian poet expresses the permanent prosperity of his family almost in the very words of our author : "Neither is our fire, lighted for the benefit of the night-stranger, extinguished." *Hamasa*, p. 473. *Scott*. See also the note on ch. xxxi. 17.

6. — *lamp* : He refers to the lamp which hung from the ceiling of the apartment. The Arabs are fond of this image. Thus they say : "Bad fortune hath extinguished my lamp ;" and concerning a man whose hopes are remarkably blasted : "He is like a lamp, which is immediately extinguished if you let it sink into the oil." See *Schult*.

7. *His strong steps shall be straitened* : i. e. Instead of advancing freely and firmly, in a wide path, he shall be reduced to the necessity of going timidly, in a narrow way, full of obstacles, where there is great danger of stumbling. This is a very common meta-

phor in Oriental poetry to denote the loss of power, prosperity, &c., as Schultens has shown by numerous quotations. *Strong steps* are free, firm, unimpeded steps.

11. *Terrors* are here represented as allegorical persons, like the Furies in the Greek poets.

13. *His limbs*: בְּרֵי עוֹרֹוֹ : lit. *The limbs of his skin*: i. e. of his body. — *the first-born of death*: i. e. the most terrible death.

14. *His confidence*: i. e. All that he trusted and gloried in; his numerous family and great possessions. — *Terror pursues him like a king*: i. e. in battle at the head of his forces. See ch. xv. 24, xxvii.

20. Otherwise, *He is brought before the king of terrors*. So Merc., Ros., Ges. Some suppose the phrase to denote *extreme terror*; others, *death*. But there are in the Hebrew writings no clear traces of a king of Hades, corresponding to the king of the infernal regions in Grecian and Roman mythology.

15. *Brimstone is scattered upon his habitation*: i. e. it is destroyed, like Sodom and Gomorrah, by fire and brimstone from heaven. Grotius, Le Clerc, Schult., and Ros. think that lightning is referred to, both in this passage and in Gen. xix. 24; Deut. xxix. 23; Ps. xi. 6. Pliny says, (Hist. Nat. xxxv. 15,) Fulmina et fulgura quoque sulphuris odorem habent, ac lux ipsa eorum sulphurea est. And Persius, Sat. ii. 24, 25.:

— At sese non clamet Jupiter ipse ?

Ignovisse putas, quia, cum tonat, ocyus illex

Sulphure discutitur sacro, quam tuque domusque ?

— graves halantes sulphuris auras.

Lucret. VI. 222.

Bildad may refer to the circumstance that a part of Job's property was consumed by lightning. Ch. i. 16.

18. *And driven out of the world*: i. e. He is not conducted out of life, as Plato expresses it, with funeral pomp, by a numerous train of relatives and citizens, but is cast out of human society like a malefactor, and thrown under ground with infamy and execration. *Scott.*

XII.

JOE begins his reply to the harsh and passionate invective of Bildad with pathetic complaints of the inhumanity of his friends, in regarding his afflicted condition as unquestionable evidence of guilt. He maintains that his sufferings are not to be charged upon himself, but upon God, who had overwhelmed him with calamities, though he had done nothing to deserve them, and though he had often desired to be brought to trial. Perceiving that the representation of his misery had no effect upon his hard-hearted friends, he suddenly turns from them, and expresses the earnest desire that all which he had said in his defence might be recorded upon some lasting monument, so that posterity, at least, might do him justice; or that it might remain uneffaced till the event should justify it. But his consciousness of innocence does not allow him to stop here. He is not satisfied with the tardy justice which posterity may render to his memory; and he gives utterance to the firm and triumphant conviction, that, low as he is reduced by sorrow and disease, he shall yet live to see the Deity stand up in his favor, and vindicate him from the unfounded charges which have been brought against him. He also warns his friends that the time will come, when they shall be put to shame for their injustice and cruelty toward him.

Ch. XIX. 2. — *break me in pieces*: a metaphor drawn from the pounding of kernels in a mortar, or from breaking rocks in pieces by repeated blows of the hammer.

4. *My error abideth with myself*: i. e. I alone shall bear the consequences of my error.

Mihi dolebit, non tibi, siquid stultè fecero.

Plaut. Menæch. ii. 3.

5. — *my reproach*: i. e. my calamities, which bring reproach and disgrace upon me.

7. *Behold, I complain of wrong*. He certainly means wrong or violence done to him by God. This language is extremely harsh, and utterly inexcusable. It is, however, nothing more than what he had already said in effect, in ch. ix. 17, x. 3, xvi. 18. Indeed, if such rash speeches as these had not come from his lips, what ground

would there have been for those cutting reproaches in xl. 8.: “*Wilt thou even disannul my judgment? Wilt thou condemn me, that thou mayst appear righteous?*” Scott.

9. *And taken the crown from my head*: i. e. deprived me of all my dignity and honors. See Prov. iv. 9.

10. — *I am gone*: i. e. I am near death. See x. 21, xiv. 20; Gen. xv. 2; Ps. xxxix. 13. — *like a tree*: which, being plucked up by the roots, does not grow again.

12. *His troops, &c.* He represents his calamities by metaphors drawn from the siege of a city.

15. — *foreigners, &c.*: or *sojourners*: i. e. servants; or, perhaps, clients, persons who looked to him for protection; persons connected with his family, but not residing under his roof. Schultens says that the same word is used by the Arabian poets to denote the dependents of a great man, who are adopted into his family and taken under his protection. He quotes the following lines from *Hamasa*:

Descendite sub alas meas alasque gentis meæ,
Ut sim presidium vobis, cùm pugna conseritur;
Namque testamento injunxit mihi pater, ut reciperem vos hospites,
Omnemque oppressorem a vobis propulsarem.

But the first meaning seems to agree better with the connexion.

17. *My breath is become loathsome*: So Schultens and De Wette. According to this rendering, וַיִּרְחַק is taken, in a less common sense, from the Arabic. Perhaps the rendering of Ges., *My spirit is become a stranger*: i. e. *I am become a stranger*, may be thought more consistent with safe criticism. — *children of my own mother*: lit. *children of my womb*: i. e. of the same womb from which I came.

20. *And I have scarcely escaped with the skin of my teeth*. A proverbial expression, denoting the utmost emaciation. “I am scarcely sound and whole and free from sores in any part of my skin, except that of my jaws, which holdeth and covereth the roots of my teeth. This being, as divers observe, the Devil’s policy to leave his mouth untouched, that he might more freely express his mind, and vent his blasphemies against God, which he supposed sharp pain would force him to do.” Poole.

22. *Why do ye persecute me like God?* i. e. without giving any reason or account of your conduct, accusing me of crimes without

proof, and condemning me without trial. — *And not rest satisfied with my flesh* : i. e. with the consumption and torment of my whole body, but add to it the vexation of my spirit, by your grievous reproaches and calumnies. Or, according to Schultens, Why are ye not satisfied with the reproaches and slanders with which ye have already tormented me? Schultens remarks that *to eat the flesh* of another is an Arabian phrase for *calumniating* him. One of their poets has the line, “I am not addicted to slander, nor am I one who devours the flesh of his friend.” Another, speaking of his calumniator, says, “Who worries my flesh, and yet has not satisfied his avidity.” The phraseology is taken from a wild beast rending his prey.

23. *O that my words* : i. e. all my discourses, all that I have said in my defence, my protestations of innocence, my appeals to God, &c., so that all ages may be able to judge between me and my accusers, and to know the justice of my cause.

24. — *and with lead* : i. e. infused into the letters engraven in the rock, in order to make them plain and legible. See Jer. xvii. 1.

25–27. The design of this passage appears to be the same with that of xvi. 19, where Job exclaims, “*My witness is in heaven, and he that knoweth me is on high* ;” and of the numerous passages in which he desires and prays that his cause may be brought to trial, and that the Deity may pronounce judgment respecting the integrity of his character. This design is, to express, in a striking manner, the depth and sincerity of Job’s conviction of his own innocence. So strong and clear is the testimony of his conscience in his favor, that what has heretofore been the object of his ardent wishes and prayers is now become the object of his confident expectation; and he expresses the firm persuasion that God will be the *vindicator* of his integrity from the charges of his friends; that he *will stand up on the earth*, as a judge, and decide the cause in his favor; that, *though his body be wasted away to a mere skeleton, yet in his flesh*, restored to soundness, or before he dies, *he shall see God*, interposing in his favor, and taking his side in the controversy. Or we may render, *Yet without flesh I shall see God* : i. e. Reduced though I may be to a skeleton, yet shall I see him interpose for me.

It appears more consistent with Job’s character, and with the design of the poem, to suppose that the main object of his confident expectation was, not restoration to general prosperity, but the vindication of his character from false imputations. He has the

conviction that a just and good God will yet make it appear that his misery is no proof of his guilt. Throughout the poem he seems to regard all other evils light, in comparison with the loss of character; and to desire not so much deliverance from misery, as from the imputation of guilt; and thus he refutes the insinuation of Satan, that his piety was founded in selfish motives.

Whether Job connected the recovery of his health, and his restoration to general prosperity, with the vindication of his character by the Deity, it is not very important to decide. One objection to this supposition appears to be very futile. Job could not have hoped for recovery from his disease, or for restoration to prosperity, say some critics, for he had said, more than once, that he had no hope, and that he was near his grave. As if a person, who is represented as agitated by the most violent and opposite emotions, could be expected to be consistent in his sentiments and language. What can be more natural than that Job, in a state of extreme depression, arising from the thought of his wrongs, the severity of his afflictions, and the natural tendency of his disease, should express himself in the language of despair, and yet that he should be animated, soon after, by conscious innocence, and the thought of God's justice, goodness, and power, to break forth into the language of hope and confidence?

But, for the reasons before mentioned, it is probable that the main, if not the sole, object of Job's confident expectation was *the vindication of his character by the Deity*. The writer, however, without doubt, intended that the whole passage should have relation to the concluding part of the poem, where the Deity is represented as appearing and vindicating the character of Job by calling him four times his servant; by rebuking his calumniators, and pardoning them through his intercession; by declaring that he, and not his friends, had spoken that which was right, i. e. in regard to the question whether misery was a proof of guilt; and by giving him temporal blessings in two-fold greater abundance than before his affliction. This interposition of the Deity appears to have been kept in view by the writer throughout the poem, and thus the mind of the reader is prepared for it.

Of the objections to the supposition that Job here expresses his confident expectation of a resurrection to a life of happiness, a few will be briefly mentioned.

1. The supposition is inconsistent with the general design of the poem, and with the course of argument. The belief in a future state of retribution would have, in some measure, solved the difficulty respecting the afflictions of the good, and the prosperity of the wicked. But no one of the speakers alludes to it in the course of the poem. If it be a declaration of that doctrine, it is a single independent declaration of it, in a work, in which, from the nature of the subject, it might have been expected to occur upon every page.

2. It is inconsistent with the connexion of the discourse. Zophar, who replies to Job, makes no allusion to it, but goes on to assert the temporal miseries which are the portion of the wicked and of their children.

3. It is inconsistent with several express declarations of Job in other parts of the poem. See ch. vii. 7, 8, x. 20-22, xiv. throughout, and xvii. 11-16. When he wishes for death, he speaks of it as the termination of his miseries, and not as the introduction to a life of happiness. Ch. iii. It is, moreover, too much to suppose that the influence of feeling would have led him to deny so important a doctrine, had he believed in it. Under the influence of opposite emotions, one may be expected to express different opinions respecting his condition, prospects, &c., but not to deny so important an article of his faith. So good a man as Job would naturally have been led, in his affliction, to cling the more closely to the doctrine of a future life of happiness, had he believed in it; or rather, had he been represented by the poet as believing in it.

4. It is not urged as a topic of consolation by either of the three friends of Job, nor even by Elihu, who acts the part of an umpire in the controversy, and who gives a more philosophical account than either of the speakers of the design of afflictions. Nor is it alluded to by God himself in the decision of the controversy.

5. The Jewish commentators, who sought for every shadow of proof of the doctrine of a future life in the Old Testament, do not consider this as one of the passages by which it is supported. The supposition that this doctrine is contained in the passage derives its chief support from the mistranslation or misapplication of certain expressions in it. See also the prefatory remarks to ch. xii., xiii., xiv.

25. — *my Vindicator*: אֱלֹהֵי. This term, in its primitive sense,

was applied to the person whose duty it was to maintain the rights, interests, and reputation of a near relative, either by repurchasing his mortgaged inheritance, by marrying his widow and saving his family from extinction, by redeeming him from servitude, or by avenging his blood. In this passage it is figuratively applied to the Deity, as taking the part and vindicating the character of Job against the cruel treatment and false accusations of his friends. It is elsewhere applied to the Deity in the more general sense of a *deliverer* from calamities of any kind. The term *redeemer* might be retained, as a figurative expression for a *deliverer from reproach and calumny*, but it would be less intelligible than the term *vindicator*, and more likely to be misapplied. That there is no allusion to Christ in the term, nor to the resurrection to a life of happiness in the passage, has been the opinion of the most judicious and learned critics for these last three hundred years; such as Calvin, Mercier, Grotius, Le Clerc, Patrick, Warburton, Durell, Heath, Kennicott, Doederlein, Dathe, Eichhorn, Jahn, De Wette, and many others. — *And will stand up*: i. e. appear or interpose to decide the controversy. Ps. xii. 5, “For the sighing of the needy now will I arise, (or *stand up*,) saith the Lord.” xliv. 26, “Arise, (or *stand up*,) for our help, and redeem us.” xciv. 16; Jer. ii. 27. — *at length*: or, *at last*; or, *hereafter*; *tandem*, Dathe; *postremo*, Cast.; *posthæc*, Doed. אַחֲרָיוֹן is used adverbially, ב or ל being omitted. See Is. viii.

23, xxx. 8; Numb. ii. 31; 1 Sam. xxix. 2; Prov. xxix. 11, xxxi. 25. The rendering of the common version is entirely unsupported by usage. — *on the earth*. עַל-עֶפְרָא. See ch. xxxix. 14, xli. 25. Lit.

upon dust. Possibly the expression *dust* is emphatic, as contrasted with heaven, the usual residence of the Creator. Others render the line, *And that he shall stand last upon the field*: i. e. be victorious over his adversaries. Others, *And that he shall arise, or stand up, at last against dust*: i. e. against his adversaries, who are but dust.

26. *And though with my skin this body be wasted away*. So Ros., Eich., and De Wette. Or, the pronoun זֶאת may agree with עוֹרִי, and the line be rendered, *And after this skin, or body, of mine is wasted away*. According to either rendering, the meaning will be, Although I should be reduced by disease and sorrow to a still lower condition than I am at present. The rendering which Gesenius adopts in his Thesaurus does not strike me favorably: *And after my body is wasted away, this — supply shall happen*. The ex-

pression *wasted away* does not imply the death of Job, but only that he should be extremely reduced by disease. Dr. Stock, however, supposes that Job expected to die, and to be raised again to life in this world, to see his innocence vindicated, and his calumniators punished. If we even suppose him to have had his death in view, there is not the slightest reason to believe that he referred to a general resurrection, but only that he should be restored by the power of God to this world.

27. — *my friend* : יָדִי, lit. *for me, or on my side*. It is so rendered in Ps. cxxiv. 1, “If it had not been the Lord, who was on our side,” &c. — *My eyes shall behold him no longer an adversary*. This rendering may not be quite so agreeable to Hebrew usage, but as it gives a better sense, and is supported by the parallelism, I adopt it. Otherwise, *My own eyes, and not another's, shall behold him*. — *For this my soul panteth within me* : lit. *my reins are consumed* : i. e. with desire to see that happy day. So Patrick, Dathe, Ros., De Wette, Ges. See Ps. lxxxiv. 2, cxix. 81, 82, cxliii. 7.

28. *And find grounds of accusation against him?* So the Sept. and Vulg. So Ros. and Ges.

XIII.

ZOPHAR, not softened by the earnest and pathetic appeals of Job, nor convinced by his solemn protestations of innocence, but rather provoked by the impressive warning with which he had closed his last discourse, proceeds to portray, by new images and striking examples, the calamities which in all ages had been the lot of the wicked. He infers that Job resembles those in character whom he resembles in condition.

Ch. XX. 10. *His sons shall seek the favor of the poor* : i. e. the poor whom their father had plundered, and who may require satisfaction or reparation. Or it may mean, generally, that they shall be so much reduced as to seek the good-will and assistance of the most destitute and abject ; a stronger expression than if he had merely said that they should become poor. It is placing them below poverty itself. — *And their hands* : i. e. the hands of the children of the op-

pressor: lit. *his hands*. The singular pronoun is in Hebrew not unfrequently thus used. So Deut. xxi. 10, "When thou goest forth against thine enemies, and God gives *him* into thine hand." See Stuart's Gram. § 181.

11. *His bones are full of youth*: i. e. of youthful vigor. So Ges. The same word is used in ch. xxxiii. 25; Ps. lxxxix. 45. The meaning is, He shall be cut off in his youth—in the fulness of his strength. So the Sept. The Syr. and Arab. have it *marrow*. The Chald., *strength*.

12. *Though wickedness, &c.* The wickedness in which he takes so much pleasure is avarice, with its accompanying crimes, oppression, injustice, and cruelty. The pleasure which a depraved mind has in the indulgence of its criminal inclination is compared to an epicure's enjoyment of some delicious morsel.

14. *Yet his meat shall be changed within him*: i. e. changed into something of an opposite nature, as from sweet to bitter, from nutritious to poisonous. *His meat* is riches acquired by oppression; but it is poisoned. A curse is connected with iniquitous acquisition. This is *the poison of asps* to him, even the divine vengeance. *Scott*.

15. *He hath glutted, &c.* The original word is very forcible. The metaphor included in it is drawn from a ravenous beast devouring his prey, denoting great voracity. — *And he shall throw them up again*: as an epicure does that which he has drunk or swallowed with greediness and delight. The sudden loss of his ill-gotten wealth, and the intolerable anguish of his mind in suffering such loss, are involved in this powerful metaphor. The curse or vengeance of God will bring this punishment; *God shall cast them out of him*.

16. *He shall suck the poison of asps*. That which he greedily swallowed, as pleasant nutriment, shall be as destructive to him as the poison of asps.

17. — *rivers of milk and honey*. These are Oriental emblems of abundance and felicity. The wicked man shall not have that secure and permanent enjoyment of the good things of this life which he expected, or which is promised to the good.

18. *It is substance to be restored*. See Ges. upon תְּמִירָה. So De Wette.

20. *Because his avarice was insatiable*: lit. *Because he knew, or felt, no quietness in his stomach*. So Ros., Ges., and De Wette.

21. *Because nothing escaped his greediness*: i. e. his rapacity. So Heath, Ros., and De Wette. — *His prosperity shall not endure. Non durabit bonum ejus.* Syr. *Nihil permanebit de bonis ejus.* Vulg. *ὄχι ἀνθήσει αὐτοῦ τὰ ἀγαθά.* Sept.

22. *Every calamity of the wretched*: lit. *Every hand of the wretched*: i. e. Every blow or wound which cometh upon the wretched. So in ch. xxiii. 2, “*My wound is deeper,*” &c., is, in the original, *My hand is deeper,* &c.; the instrument being used for the effect. *Omnis dolor.* Vulg. *πᾶσα ἀνάγκη.* Sept.

23. *He shall, indeed, have wherewith to fill himself.* This is said sarcastically. The next line shows what sort of food he was to have. — *for his food.* בְּלֶחֶמֹוֹ. So Schult., Ges., and Ros. See Ps. xi. 6. Similar images occur in the Koran. Thus: *Qui occultant quod Deus revelavit, illi non edent in ventribus suis nisi ignem.*

24. *He fleeth,* &c. This was probably a proverbial expression, like that in Latin, *Incidit in Scyllam, cupiens vitare Charybdim.*

25. *He draweth,* &c. This verse is otherwise rendered thus:

He draweth out the arrow; it hath gone through his body;
The glittering steel hath pierced his gall;
He goeth; (i. e. expireth;) terrors are upon him.

26. — *is treasured up for him*: lit. *is hidden, or laid up, for his treasures.* See Rom. ii. 5. — *A fire, unkindled*: i. e. not kindled by man, but sent from heaven: i. e. lightning. — *It shall consume*: יִרַע, from רָעָה, future in Kal, by Apocope.

27. *The heavens shall reveal his iniquity*: i. e. by lightning, for instance, such as destroyed the herds of Job, or by storms of wind, such as destroyed his children. — *And the earth shall rise up against him*: i. e. when wild beasts, venomous serpents, or bands of robbers shall destroy his substance.

XIV.

THE opponents of Job had persisted in maintaining that great calamities were a proof of uncommon guilt; that they were the portion of the wicked, and of them only. This position Job overthrows, by adducing instances of impious men who pass their lives in ease and prosperity, enjoy a comfortable old age, and are favored with an easy death. Ch. xxi. 6-15. They might object, that the fear of reverses must mar the enjoyment of the guilty; but he contends that such reverses happen so seldom, that the bad have not more reason to fear them than the good. 16-18. They might say that the children of the impious man suffered, if he did not; but he asserts, with justice, that this is no punishment to the offender who is numbered with the dead. 19-21. He maintains, that, of two persons of the same character, one might be seen enjoying uninterrupted prosperity, and the other, suffering misery without cessation; and that both came to the same end. 22-26. Perceiving by their looks that they were not satisfied, but still regarded his miserable condition as evidence of his guilt, he appeals to the testimony of travellers, who would mention instances of great oppressors who had escaped in a time of general destruction, and died a peaceful death; who had been buried with great pomp, and had had so splendid a monument erected to their memory that they almost seemed to flourish and live again in their very tombs. 27-34.

Ch. XXI. 2. *And let this be your consolation*: i. e. I will regard your candid attention as an equivalent for those consolations which I had reason to expect from you.

4. *Is my complaint concerning man?* The preposition χ means *of* or *concerning*, in Gen. xx. 13, and elsewhere. See Ges. He seems to intimate that he had not so much reason to complain of man or of his friends, as of the severe afflictions which he received from God, whilst so many wicked men enjoyed prosperity. — *Why then should I not be angry?* $\delta\iota\alpha\tau\acute{\iota}\ \acute{\omicron}\nu\ \theta\upsilon\mu\omega\theta\acute{\iota}\sigma\sigma\alpha\iota$; Sept. He seems to consider the fact that his misery was sent upon him by God, notwithstanding his endeavors to please him, as a sufficient reason for his impatience and complaints.

5. *Look upon me, &c.* Silent astonishment, instead of censure,

should be the effect of beholding a man of integrity and piety in my afflicted condition, while so many contemners of God, and oppressors of his creatures, are happy in life and fortunate in death.

6. *When I think of it* : i. e. of what follows, viz. the prosperous condition of the wicked.

12. *They sing, &c.* שָׂשׂוּ, scil. הִקִּי, *attollunt vocem.* See Is. xlii. 2.

13. *And in a moment, &c.* This assertion is opposed to Zophar's representation of the terrible death of such men, in ch. xx. 24, 25. See also ch. xviii. 12, 13. This is that sudden and easy death, in a green old age, without pain, without lingering sickness, and while their families are flourishing around them, which Tiresias predicts to Ulysses in the shades: "Death shall come to thee from the sea. It shall be a gentle death. It shall come when thou art subdued by a happy old age, and thy people about thee are happy." *Odys.* xi. 133, &c. *Scott.* So Suetonius, after describing the death of Augustus, says: *Sortitus est exitum facilem, et qualem semper optaverat. Nam ferè, quoties audisset cito ac nullo cruciatu defunctum quempiam, sibi et suis εὐθαρσίαν similem (hoc enim et verbo uti solebat) precabatur.* *Life of Augustus, § 99.*

16. *Thou sayest, &c.* There can be no doubt that, in the first line, at least, of this verse, Job refers to the sentiments advanced by his opponents, and probably in both. Some suppose that the first line is ironical; and that, in the second, Job expresses his abhorrence of wickedness, notwithstanding the prosperity which often accompanies it.

17. *How often happens it, &c.* This question is equivalent to the assertion that the wicked are seldom in adversity and misery. It is thus an answer to the assertion in the preceding verse.

21. — *is completed* : i. e. according to Cocceius, *is reckoned in full tale* : i. e. when he has lived out the whole term of human life.

22. *Who then shall impart knowledge to God, &c.* Shall we be so bold as to instruct God how to govern the world, and to tell him that he is not just, unless he punish the wicked when we expect it? He judges the highest beings, and therefore surely knows how to govern us. He, that rules the world of spirits, surely knows how to manage the little concerns of mankind.

24. *His sides, &c.* Otherwise, *His pastures are full of milk.* See Ges. upon פִּטְיוֹ. *Latera ejus plena adipe.* Arab. and Syr. τὰ δὲ ἔγκυρα αὐτοῦ πλήρη στέατος. Sept. *Viscera ejus plena sunt adipe.* Vulg.

28. *For ye say, &c.* Although these questions relate to tyrannical princes in general, and to other wicked men in high stations, they are intended to be applied to Job's overthrow in particular. His adversaries still insisted that destructive calamities are the usual portion of the wicked; and that, such calamities being his portion, there was wanting no other evidence of his guilt. But the testimony of travellers, as he tells them, shows the falsity of their premises, and therefore of the conclusion drawn from them. *Scott.*

30. *That the wicked is spared in the day of destruction:* i. e. when destruction comes upon other men. So Merc., Schult., Pat., Ros., and Ges. — *And that he is gone to his grave in the day of wrath.* See ver. 32, and x. 19. He dies a natural, peaceful death.

32. *Even this man, &c.* He is too powerful to be called to account by man, and, not meeting with chastisement from God, he goes to the grave with all the honors of interment usually paid to personages of the highest rank. *Scott.* — *Yea, he still survives upon his tomb.* So Dathe, Ros., Eichhorn, and De Wette. He enjoys, as it were, a second life upon his tomb, in the honors paid to his memory, his splendid monument, and the fame he leaves behind him. *καὶ αὐτὸς ἐπὶ σωρῶν ἡγυρεύσεται.* Sept. *Et super congeriem vigilabit.* Chald. *Et in congerie mortuorum vigilabit.* Vulg.

33. — *the sods of the valley, &c.* These words also seem to suppose that the person who is buried may partake, in some respects, of the prosperous state of the tomb which contains him. See the note on ch. xiv. 22. Such an idea seems to have been indulged by Sultan Amurath the Great, who died in 1450. “Presently after his death, Mahomet his sonne, for feare of some innovation to be made at home, raised the siege, and returned to Hadrianople: and afterwards with great solemnitie buried his dead body at the west side of Prusa, in the suburbs of the citie, where he now lieth, in a chappell without any rooffe, his grave nothing differing from the manner of the common Turks; which, they say, he commanded to be done, in his last will, that the mercie and blessing of God (as he termed it) might come unto him by the shining of the sunne and moone, and falling of the raine and dew of heaven upon his grave.” *Knolles's Hist. of the Turks*, p. 332. *Burder's Oriental Customs*, No. 507. — *And he draweth, &c.* In going down to the grave he does but share the common lot of mortals. Innumerable multitudes have gone thither before him, and the suc-

ceeding generations of men shall follow him to the same place of assembly for all the living. Others suppose a funeral procession to be referred to.

XV.

HERE begins the third series of controversy. Eliphaz, unable to refute the reasoning in Job's last discourse, founded as it was on undeniable facts, proceeds to misrepresent his sentiments, and even to charge him with particular crimes. He begins with an attempt to expose to ridicule Job's complaints respecting his afflictions, his assertions of his innocence, and his appeals to the Deity, as if he had set up arrogant claims upon the divine justice, and had demanded a reward for his goodness. Ch. xxii. 1-5. He goes on to assert that Job's wickedness, and not injustice on the part of the Deity, was the cause of his misery, and charges him with a variety of enormous crimes. 6-11. He also accuses him of having adopted the corrupt principles of those impious men, who, in former times, had perished by a flood, and warns him not to pursue their course, and thus incur their punishment. 12-20. In conclusion, he exhorts him to repentance, and gives a splendid picture of the prosperity to which he might look as a reward. 21-30.

Ch. XXII. 2. *Behold, the wise man profiteth himself.* Comp. xxxv. 7; Prov. ix. 12. Whatever wisdom or goodness a man has, he has the benefit of it, not God.

4. *Will he contend, &c.* ² i. e. in a judicial controversy. Is he afraid that his character will suffer by thy complaints, unless, in obedience to thy citation, he submit to a trial, and argue his cause before some tribunal?

7. *Thou hast refused, &c.* Among the eastern nations hospitality was, and still is, regarded as a duty of the most sacred obligation.

8. *But the man of power had the land:* i. e. The rich were always welcome to Job; his house was open to them, and his land before them, while the poor were driven away from his house and territories. Or perhaps it is a more general proverbial expression, denoting the partiality and honor with which Job regarded the great and powerful. Or the meaning may be, Through your connivance,

or influence, the great were sure to gain their cause, when they set up a claim to the land of the poor.

9. *And broken the arms*: i. e. thou hast taken away all their support. All the ancient versions render יִדְבַּח in the second pers. sing., which makes it probable that יִדְבַּח was formerly in the text.

10, 11. — *snares*. This was a common metaphor for danger and destructive calamities; as *darkness* and *floods of water* for overwhelming misery.

12–20. What Job had said, in the preceding chapter, of the general impunity and prosperity of the wicked, was matter of fact. But this calumniator misrepresents his discourse, as a denial of a divine providence, grounded on most absurd notions of the Supreme Being, as though he were limited in his presence, and could not see what passeth in our world. — The immense distance of heaven, the habitation of God, is represented by its being far above the stars. *Scott*.

13. *Can he govern behind the thick darkness?* Can he see, through the thick clouds, the crimes that are committed on earth, and thus inflict the punishment which they merit?

14. *And he walketh upon the arch of heaven*: i. e. He is at an immense distance from the earth, and wholly occupied in the concerns of the heavenly world. So Lucretius, Lib. II. 646.:

Omnis enim per se Divôm natura necesse est
Immortali ævo summâ cum pace fruatur,
Semota a nostris rebus, sejunctaque longè.
Nam privata dolore omni, privata periclis,
Ipsa suis pollens opibus, nihil indiga nostri,
Nec benè promeritis capitur, nec tangitur irâ.

15. *Wilt thou take the old way, &c.*: i. e. Are you willing to adopt the principles of those impious men who lived in the time of the deluge?

16. — *cut down*. Lit. *seized, hurried away*.

17. By describing the impiety of these men in the very terms used by Job in ch. xxi. 14, 15, he confronts their exemplary destruction to Job's assertion of the impunity and felicity of such characters. *Scott*.

24. *Cast to the dust thy gold, &c.*: i. e. When thou shalt regard gold as of no account, and cease to place thy dependance upon earthly

treasure, as thou hast done, and shalt place thy trust upon God alone, then, &c. So Cocceius and Grotius, as to the general meaning. The objection which I made to the rendering of Grotius, in the last edition, applies to it as a literal rendering, but does not apply to the rendering which I now adopt, which is much favored by the connexion. Nor do I consider the circumstance that Job had lost his wealth a valid objection to it.

27. *And thou shalt perform thy vows*: i. e. Thou shalt obtain those blessings for which thou didst make thy vows, and accordingly perform them.

28. *And light shall shine upon thy ways*: i. e. Thou shalt have success and prosperity in all thy pursuits.

29. *When men are cast down, &c.* The meaning probably is, When men are in affliction, or in low circumstances, such shall be the efficacy of thy prayers, that God will raise them up. The word *men* is supplied. Ros. thinks that דַּרְכַּיִךְ, *thy ways*, should be supplied from the preceding line. *When thy ways are cast down*: i. e. When thou art in adversity. The clause, *thou shalt say, There is exaltation*, may be rendered, *thou shalt command exaltation*: i. e. thou shalt exalt the humble person.

30. — *him that is not innocent.* The particle אֵי, rendered *island* in the common version, is used as a negative in 1 Sam. iv. 21. It is so rendered here, in the Chald., and by Le Clerc, Ros., Ges., and De Wette. The same sentiment is found in Gen. xviii. 24; Ezek. xxii. 30; Jer. v. 1. Ros. also observes, that it may be designed to refer to ch. xlii. 8, &c., where it appears that Jehovah forgave the friends of Job on account of his intercession. See the note on ch. viii. 7.

XVI.

THIS reply of Job is the effusion of a mind agitated by various strong emotions; by deep grief, ch. xxiii. 2; by an earnest desire to argue his cause with God, since he could obtain neither justice nor mercy from his friends, 3–7; by distress, that he could not obtain his desire, 8, 9; by consolation in the testimony of his conscience, 10–12; and by consternation and despair, arising from the thought of God's absolute dominion, and the immutability of his

designs, 13-17. Having in some measure relieved his mind by the foregoing effusions, he makes one effort more to convince his adversaries by reasoning with them. He denies the constancy, and even the frequency, of the judgments of God upon wicked men. He produces a catalogue of enormous crimes, such as theft, oppression of the poor, murder, adultery, and tyranny, at which, as he thinks, the Governor of the world seems to connive, by forbearing to punish the authors of them; by suffering them to flourish during life, and to be fortunate and happy in the time and circumstances of their death. Ch. xxiv.

Ch. XXIII. 2. — *my wound* : lit. *my hand* : i. e. the hand of God upon me.

3. *O that I knew, &c.* He desires to go before the tribunal of God, as a man, whose character has been assailed, may demand a trial at an earthly bar.

6. *Would he contend, &c.?* i. e. He would not overawe me, or put me down, by his superior power, but would rather listen to what I might offer in my defence. — *would have regard* : יָשָׁם, לְבַן being understood. See iv. 20, xxxiv. 23.

7. *Then would an upright man, &c.* He speaks of himself in the third person.

8, 9. These words are designed to express, not the mere invisibility of the Deity, but the earnest desire of Job, conscious, as he was, of his innocence, to obtain some visible manifestation of the Deity, and to expostulate with him, face to face, upon his unmerited sufferings. *Scott.* The Hebrews, like some other of the Oriental nations, in speaking of the different quarters of the heavens, regarded themselves as facing the East; the rising sun. Backward would then be West; the left, North; and the right, South. See *Ges. Thes. ad אַחֲוֹר*. — *where he worketh* : Some suppose that God is represented as working in the places northward from Job, because mankind were there most numerous and most attentive in observing the works of God. But may there not here be an allusion to an opinion, which is known to have prevailed amongst the ancient eastern nations, that in the farthest regions of the north was a high mountain, corresponding to the Olympus of the Greeks, where was the seat or peculiar residence of God, or the Gods? See Is. xiv.

13; Ezek. i. 4, and the notes, and the dissertation on the subject of the Oriental opinion above referred to, appended to Gesenius's Comment. on Isaiah, vol. III. p. 316.

10. *But he knoweth, &c.* But my consolation is, that God seeth my heart and my conduct. — *he trieth me*: i. e. he examineth and proveth my character.

12. — *in my bosom.* I have followed the Sept. and Vulg., which appear to have read בְּחִי instead of מִחִי. The former reading corresponds much better to the verb צָפַן, which means *to hide, to treasure up*. But a person *desires* food.

14. *He performeth, &c.*: i. e. without regard to my expostulations, pleadings, and protestations, he proceeds to inflict upon me what he had purposed to inflict. Comp. ch. x. 13, 14. — *such things*: i. e. proceedings of God's providence, as dark and unaccountable as his dealings toward me.

17. — *darkness*: i. e. affliction, misery.

Ch. XXIV. 1. *Why are not times, &c.*: i. e. such as those of the deluge, the destruction of Sodom, &c. Why are not the wicked visited with signal punishments, which the righteous may recognise as such? I now prefer to adopt the rendering of Schultens, as more natural, and more agreeable to the author's mode of constructing the parallelism. For the meaning given to עָתָה, see Is. xiii. 22; Jer. xxvii. 7; Ezek. xxx. 3; Ecc. ix. 11, 12. Otherwise, *Why is not the condition of men hidden from the Almighty?* In either case the words express impatience and dissatisfaction with the course of Providence, in suffering the wicked to go unpunished. According to the latter rendering, he intimates that, if the character and fortunes of men were unknown to the Almighty, it would not be surprising that the wicked should prosper, instead of receiving the punishment which they merit. But since all the ways of men are known to God, it is matter of perplexity and astonishment to Job, that the wicked, whom he describes in this chapter, are suffered to go unpunished. עֲתֵימָם sometimes denotes *fortunes, condition, the good or the evil which befalls one*. Ps. xxxi. 16. See Ges. Thes. ad verb.

2. — *and pasture them.* They are so shameless, that they pasture, in public view, the flocks which they have stolen from the helpless.

4. — *from the way*. The proud rich men push the poor from the way, when they meet, and oblige them to retreat, as it were to hide themselves.

5. — *they go forth to their work* : i. e. the poor and needy, of the preceding verse, who go forth to their daily toil of seeking such roots and vegetables as the woods and mountains afford for their miserable subsistence. So Cocceius and Schultens, who refer to Ecclesiasticus xiii. 19.

6. — *the harvest* : lit. *his harvest*, referring to *oppressor*, in the next line.

7. Dr. Shaw tells us that in Arabia Petræa the day is intensely hot, and the night intensely cold. *Travels*, p. 438. 4to. *Scott*.

8. *And embrace the rock*. This exactly agrees with what Niebuhr says of the modern wandering Arabs, near Mount Sinai, *Voyage en Arabie*, tom. I. p. 187. : “Those who cannot afford a tent spread out a cloth upon four or six stakes ; and others spread their cloth near a tree, or endeavor to shelter themselves from the heat and the rain in the cavities of the rocks.” *Burder*.

10, 11. So *Addison*, in his Letter from Italy :

The poor inhabitant beholds in vain
The reddening orange and the swelling grain ;
Joyless he sees the growing oils and wines,
And in the myrtle's fragrant shade repines ;
Starves, in the midst of nature's bounty curst,
And in the loaden vineyard dies for thirst.

12. *And God regardeth not their prayer!* יְשִׁים עַל לֵב יְשִׁים, for יְשִׁים, to lay to heart, to regard. Ps. l. 23. And, by altering the points, הַפְּלָה, *folly*, becomes הַפְּלָה, a *prayer* ; which is the reading of two manuscripts, and of the Syriac version. So Doed. and Dathe. Others, *And God regardeth not the wickedness*.

13. *Others hate the light, &c.* : lit. *These*, i. e. The following, *are among those who hate, &c.* So Merc. This is a description of criminals who practise their deeds of violence and injustice under the protection of darkness.

14. *With the light, &c.* : i. e. Very early, by day-break. Micah ii. 1, “Wo to them that devise iniquity, and work evil upon their beds ! in the light of the morning they practise it.”

15. *And putteth a mask upon his face.* So Juv. Sat. viii. 144. :

— si nocturnus adulter

Tempora Santonico velas adopena cucullo.

16. *In the daytime they shut themselves up.* See Ges. upon ⲁⲛⲏⲛ.

ⲉⲥⲑⲣⲁⲓⲛⲟⲩⲁⲛ ⲉⲁⲛⲧⲣⲟⲩⲥ. Sept.

17. *The morning*, which discovers their evil deeds, is as terrible and hateful to these criminals as *the shadow of death*, or *the grossest darkness*, is to other people. — *They are familiar with* : i. e. They like and desire *the terrors of midnight darkness* : i. e. midnight darkness which is terrible to others. So Merc., Poole, and Ros.

18. *They are swift*, &c. The words *as the skiff* are supplied. The line expresses the speed with which the person escapes after the commission of a crime. — *desolate portion*, &c. : i. e. They dwell in desert and uncultivated places. — *the vineyards* : i. e. the abodes of civilized men, lest they be apprehended. The explanation of this and the following difficult verses is that adopted by Mercier, Patrick, and Ros.

19. They do not die of lingering diseases, like that with which he was afflicted, but go down to the grave as easily as snow-water sinks into the ground, when it is melted by the sun.

20. God sets no such mark of his displeasure upon him, but that his mother may soon forget him. The hand of justice does not hang him on a gibbet, that he may be the food of birds, but he descends into his grave by so gentle a death that the worm is said to be sweet to him. There he lies quietly, and is no more remembered. He does not die by a lingering disease, but is taken away suddenly and without pain, like a dry tree, which is broken and removed without difficulty. Verses 18–20 have been rendered thus :

May he be as a light thing upon the waters ;

May his portion in the earth be accursed ;

May he not come near the vineyards !

Drought and heat consume the snow-waters,

So may the grave the wicked !

May his own mother forget him ;

May the worm feed sweetly on him ;

May he be no more remembered ;

May the unrighteous man be broken as a tree !

21. *He oppresseth the barren, &c.* He adds affliction to one who has no children to help her, and who is already afflicted with that which in those days was regarded as a curse and reproach.

22. *He taketh away*: i. e. destroyeth. See Ps. xxviii. 3; Ezek. xxxii. 20. *He riseth up*: i. e. against the mighty, and every one of them fears for his life. *Ros.*

23. *God giveth*: lit. *He giveth*. See note on ch. v. 1. — *And his eyes are upon their ways*: i. e. God seems to smile upon them and prosper them in all their enterprises.

24. *They are exalted, &c.* The complaint is, 1. that the wicked are advanced to great preëminence; 2. that they are favored with a death, quick and easy, which is preceded by no reverse of their prosperity, is brought on by no disease, and is embittered by no sharp and lingering pains. This indulgent circumstance is happily illustrated by the beautiful simile which closes the period. *Scott.*

XVII.

THE short reply of Bildad, in the twenty-fifth chapter, asserts, in a lofty strain, the awful majesty, supreme dominion, and infinite perfection of the Deity. Hence he infers the excessive arrogance of justifying one's self before God, and impeaching the rectitude of his government. His remarks are directed against the conduct of Job in calling upon God for a trial, and in using arguments which seemed to call in question God's justice. He does not attempt to answer the assertions of Job, in the last chapter, respecting the prosperity of the wicked. These were founded on facts which could not be denied, and which could not be explained on the principles of Job's opponents. It is, therefore, probable, that the poet assigned this last feeble effort to Bildad, merely in order to give occasion to the triumph of Job in the chapter following.

Ch. XXV. 2. *He maintaineth peace in his high places*: i. e. He ruleth all the inhabitants of heaven in peace and harmony. Ch. xxi. 22.

3. — *his hosts?* i. e. the stars, as is probable from the parallel line, or his angels. See Dan. iv. 35. — *And upon whom doth not his light arise?* Some suppose that this line is intended to set forth

the glory of God in general, as manifested in the universal diffusion of light; as, in ch. xxxvi. 30, he is said *to spread around himself his light*, and, elsewhere, *to cover himself with light, as with a garment*, and *to dwell in the light which no man can approach unto*. Others, that it expresses the omniscience of God; that it represents his light as penetrating everything, and making everything known. Others, that *his light* here denotes *his sun*.

5. *Behold, even the moon, &c.* So the Vulg., *Ecce, luna etiam non splendet*. Comp. Is. xxiv. 23.

XVIII.

JOB begins his reply with sarcasms upon his last opponent, as having offered nothing relevant to the subject in dispute. He then endeavors to show that, if the question related to the power and perfections of the Deity, he could speak in as lofty a style as his opponents of the effects of the divine power in heaven, earth, and the regions under the earth. His purpose is to show that his confident assertions of his innocence are by no means inconsistent with the most exalted views of the wisdom and power of the Governor of the world; that he adores the perfections of God, and yet denies that his misery is a proof of his guilt.

Ch. XXVI. 2. — *the weak*. There has been a doubt to whom this ironical expression is to be applied; whether to Job, to the other two opponents of Job, or to the Deity. From the connexion, verse 4, and from the design and tenor of the whole chapter, it seems most probable that Job refers to himself.

4. *For whom, &c.* : i. e. Do you think me ignorant of the perfections of God, that you address me on the subject with such a magisterial air? — *And whose spirit spake through thee?* i. e. To what extraordinary inspiration canst thou pretend?

5. — *the shades* : i. e. ghosts, departed spirits, the inhabitants of Hades, or the under-world, whom the ancient Hebrews conceived of as without strength and with little sensation, mere shadows of what they once were; *εἴδωλα νεκρῶν*. See Ps. lxxxviii. 10; Prov. ii. 18, ix. 18, xxi. 16; Is. xiv. 9, 10, xxvi. 14, 19. — *tremble* : i. e. at the majesty and power of God. The verb *לָרַחַק* is often used in

this sense, and is so rendered in the common version, in Hab. iii. 10. — *The waters*, &c. : i. e. The seas and all the monsters that inhabit their lowest depths tremble, &c.

6. *The under-world — Destruction.* These are different words, expressing the same thing, viz. the abode of departed spirits, which was supposed to be a vast cavern, far in the interior of the earth. See the passages referred to in the preceding note, and Jahn's *Archæology*, § 203 and 207. With this description of the Hebrew poet, compare the passage on the same topic, quoted by Longinus from Homer, as one of unrivalled sublimity :

Ἦδδειςε δ' ὑπέρορθεν ἄναξ ἐνέρον, Ἰδωνεύς·
 Αείσας δ' ἐξ θρόνου ἄλτο, καὶ ἴαχε, μὴ οἱ ὑπερθε
 Γαῖαν ἀαὐρήξειε Ποσειδάων ἐνοσίχθων,
 Οὐζία δὲ θρητοῖσι καὶ ἀθαιάτοισι φανίη
 Σμερδαλί', εὐρώεντα, τὰ τε στυγέουσι θεοὶ περ·
 Τόσσοσ ἄρα κτύπος ὄρητο θεῶν ἔριδι ξυρίοντων.

Iliad, xx. 61.

Upstart'd from his throne, appalled, the king
 Of Erebus, and with a cry his fears
 Through hell proclaim'd, lest Neptune, o'er his head
 Shattering the vaulted earth, should wide disclose
 To mortal and immortal eyes his realm
 Of horror, thirst, and woe, detested sight
 E'en to the gods themselves; with such a sound
 The powers eternal into battle rush'd. *Cowper.*

7. *He stretcheth out the North* : i. e. the northern hemisphere, or the whole visible heaven, like a canopy or tent. Is. xl. 22. — *upon nothing* : i. e. without anything to support it.

And earth self-balanced from her centre hung.

8. *He bindeth, &c.* : i. e. He collecteth the waters into the clouds, as it were, in bottles or vessels, which do not let them fall until he is pleased to send them, drop by drop, upon the earth.

9. — *the face of his throne* : i. e. the clear sky, which is sometimes covered with clouds. Is. lxvi. 1, “The heaven is my throne.”

10. *He hath drawn a circular bound, &c.* The ancients seem to have believed that only the northern hemisphere enjoyed the light of the sun, and that all below the horizon was in perpetual darkness. They also supposed that the earth was surrounded by water, upon which the concave of heaven seemed to rest, and hence the idea of

a circular bound, drawn, as it were, by compasses at the extreme verge of the celestial hemisphere, where the light was supposed to end, and the darkness to begin. See Virg. Georg. I. 247.:

Illic, ut perhibent, aut intempesta silet nox
Semper, et obtentâ densantur nocte tenebræ ;
Aut redit a nobis Aurora, diemque reducit.

11. *The pillars of heaven tremble.* Some suppose that the mountains of the earth, upon which the sky seems to rest, are intended ; but it is more probable that the vault of heaven is represented as an immense edifice, supported on lofty columns, like a temple. — *his rebuke* : i. e. thunder, lightning, and tempestuous winds, which were supposed to be tokens of God's displeasure.

12. — *he smiteth its pride* : i. e. he restrains its rage, and turns a storm into a calm. So Is. li. 15.

13. — *the fleeing Serpent* : i. e. *the fugacious, fugitive serpent* ; an epithet borrowed from the living serpent. The reader will remark the coincidence of this epithet with the word *elabitur* in the quotation from Virgil. This constellation is described by Virgil, Georg. I. 244. :

Maximus hîc flexu sinuoso elabitur Anguis
Circùm, perque duas in morem fluminis Arctos,
Arctos Oceani metuentes æquore tingi.

Around our pole the spiry Dragon glides,
And, like a winding stream, the Bears divides ;
The Less and Greater, who by Fate's decree
Abhor to dive beneath the southern sea. *Dryden.*

14. *Lo ! these are but the borders of his works* : i. e. We are acquainted only with the surface and outlines of the works of God. — *How faint the whisper, &c.* : i. e. How very little do we know concerning the divine operations ! — *But the thunder of his power.* By this expression I understand *the higher exertions of his power*, as opposed to its ordinary operations, with which we are in some measure acquainted. The meaning thus will be, that what is known of God's works is to that which is unknown as a whisper to a peal of thunder. Others suppose that *the thunder of his power* means *the loudest and most terrible thunder.* But it is not probable that he referred to literal thunder, as a special mystery among the works of God.

XIX.

THE three friends of Job now give up the discussion. Bildad, his last opponent, had said but a few words, and those in the manner of a retreating adversary. He had also been triumphantly driven, as it were, from his ground by Job. Zophar, therefore, is represented as thinking it prudent to make no reply. From this discomfiture of his opponents, Job, taking courage, goes on to express his feelings and views, in a more calm, but not less decided manner than before. He begins with a renewed and solemn declaration of his innocence, and expresses the most resolute determination to assert it against all who may call it in question, to the very last moment of his life. Ch. xxvii. 2-7. On account of what he had said of the prosperity of the wicked, his opponents had accused him of approving them, and of envying their condition. He therefore expresses his abhorrence of a vicious character, and speaks of the satisfactions arising from virtue and piety, to which the wicked man is a stranger. 8-10. He had all along maintained, in opposition to his friends, that this world is not the scene of a regular distribution of good and evil, that virtue is often oppressed, and vice triumphant; and that the greater part of wicked men go unpunished, grow old in ease and affluence, and at length die in peace. But now, having reduced his opponents to silence, he frankly owns that there are some examples of divine vengeance, such as they had asserted; that the evils which *sometimes*, though not *always*, as they contended, are the consequences of guilt, are sufficient to deter him from envying the condition of the wicked, and from following their evil courses. 11-23. The inconsistency of Job is only apparent, proper allowance being made for strong expressions elicited by the heat of controversy. He concedes not his main position, viz. that the innocent often suffer. He holds fast his innocence, and will not let it go. He admits not the main conclusion of his opponents, viz. that human suffering always implies guilt, or that he is wicked because he is a sufferer. His present deliberate position is, that, as the virtuous do suffer, there is some mysterious cause of human suffering besides the vices of men, while he admits the correctness of the representations of his opponents respecting the ordinary consequences of sin. Thus the dispute is brought to a crisis. Without this concession,

compromise, or apparent inconsistency in the language of Job, there could have been no end to discourses on the miseries of sin, on the one hand, and the prosperity of the wicked, on the other. The difficulty, therefore, which has puzzled so many critics, and led Dr. Kennicott to propose an important alteration in the text, proves to be a necessary part of the plan of the profound and ingenious author of the book.

The subject of the next chapter is wisdom : i. e. such a knowledge of the entire plan of Providence as will enable one to account for all its dispensations. Job had allowed, in the former chapter, that God makes examples of some wicked men. He had maintained, in ch. xxi., that others equally guilty escape with impunity. He had also asserted, in ch. ix. 22, that general calamities involve the best and the worst men in one common destruction. These are perplexing appearances. Hence his thoughts are naturally led up to those impenetrable counsels which direct all this seeming confusion. The powers of the human mind have made surprising discoveries in natural things. Man has penetrated the bowels of the earth, and surmounted the greatest obstacles for the purpose of obtaining the treasures hidden in those regions of darkness. But all the riches of the world cannot purchase, nor the highest genius and industry of man attain, the knowledge of the whole plan of Providence in the administration of the world, or the reasons for which he sometimes sends calamities upon individuals. Only He can comprehend the whole to whom are known all his works from the beginning. The inference is, that, instead of prying into mysteries which he cannot understand, the duty of man is to adore his Maker, and obey his commandments. This is the wisdom proper to man.

Ch. XXVII. 2. — *who hath rejected my cause* : i. e. who hath refused me justice.

4. — *deccit* : i. e. the deceit of confessing guilt, of which he is not conscious.

6. *I will hold fast, &c.* I will continue to assert it, or I will not acknowledge that I am guilty. I will be as tenacious of it as a good soldier is of his shield. The original term for *hold fast* is the same as that used in Ps. xxxv. 2, in connexion with a shield. — *My heart, &c.* οὐ γὰρ σύννοια ἔμαντῶ ἄτοπα πράξας. Sept. *Neque enim reprehendit me cor meum in omni vitâ meâ.* Vulg.

8. — *cutteth off his web, &c.* This metaphor seems to be drawn from the weaver, who, when his web is finished, cuts it off from the thrum by which it was fastened to the beam. See vi. 9; and Is. xxxviii. 12. Otherwise, *when he hath gotten plunder. — taketh away his life.* lit. *draweth out his life:* i. e. as a sword from its sheath. Schnurrer conjectures that לִישׁ is contracted for לִישָׁא , in which case the meaning will be, *demandeth his life.*

12. — *vain thoughts:* i. e. such as they had expressed, when they maintained that suffering was a sure proof of guilt, or that Job was suffering the punishment of a grossly wicked man, such as he goes on to describe. See the introductory remarks to this chapter.

13. The passage from this verse to the end of the chapter presents a difficulty; since, at first view, Job seems to renounce his former sentiments, and to adopt those of his opponents. One method of explaining it, satisfactory to me, is given in the introduction to this chapter. Another is that which supposes the passage to contain only the language ascribed to his opponents by Job, the *vain thoughts* mentioned in verse 12. Dr. Kennicott, however, supposes that the original text is imperfect, and that the eleven verses were spoken by Zophar. He observes that “the plan of the former part of the poem is as follows:

- Ch. iv. and v. *Eliphaz*, 1st Speech. — Job replies, ch. vi. and vii.
 “ viii. *Bildad*, 1st Speech. — Job replies, ch. ix. and x.
 “ xi. *Zophar*, 1st Speech. — Job replies, ch. xii., xiii., xiv.
 Ch. xv. *Eliphaz*, 2d Speech. — Job replies, ch. xvi., xvii.
 “ xviii. *Bildad*, 2d Speech. — Job replies, ch. xix.
 “ xx. *Zophar*, 2d Speech. — Job replies, ch. xxi.
 Ch. xxii. *Eliphaz*, 3d Speech. — Job replies, ch. xxiii., xxiv.
 “ xxv. *Bildad*, 3d Speech. — Job rep. xxvi. & (now) xxvii.

“ It is therefore evident that Eliphaz and Bildad speak three times, and are as often answered by Job; but, though the regular mechanism of the several parts leads us to expect a third speech likewise from Zophar, yet we are greatly disappointed. But that we really, even now, are in possession of a third speech made by Zophar, will probably be allowed by most of those readers who consider well the following remarks.

“The eleven verses which conclude chapter xxvii., and are now given as the words of Job, cannot have been spoken by Job; because they contain such doctrine as Job himself could not hold, and which indeed he expressly denies: namely, that *great calamities* prove *great wickedness*. But these eleven verses perfectly express the sentiments of Zophar, and are in his fierce manner of accusation; and they stand in the very place where Zophar’s third speech is naturally expected. We should observe also, that if, in answer to Bildad’s third speech, Job’s reply is contained in ch. xxvi. and in the first twelve verses of ch. xxvii., that reply ends there, very properly, thus:—*Behold, all ye yourselves have seen it; why then are ye thus altogether vain?* But, which is a stronger argument, the thirteenth verse, here supposed to begin Zophar’s third speech, is the very maxim, and nearly in the same words, with the conclusion of Zophar’s second speech: so that he means to say—*I abide by my last position*; and what I before maintained, I maintain still. It is presumed that the title, now beginning ch. xxvii., should begin ch. xxviii; and that before verse thirteenth of ch. xxvii. should be read, *Then answered Zophar the Naamathite, and said.*”

Besides the objection to this hypothesis, arising from its want of support from any manuscripts or versions, Ros. observes, that, if the passage were the speech of Zophar, it might have been expected that Job would have given an answer to it in ch. xxviii. See also *Intro. p. xxiii.*

14. — *it is for the sword*: i. e. they shall be slain in war.

15. — *shall be buried by Death*: i. e. they shall have no grave-digger but Death, or, they shall be unburied. See *Jer. xvi. 4.* Others render it, *shall be brought to the grave by the pestilence.* *θάνατος* sometimes has this meaning in the *Apocalypse.*

16. *And procure raiment as clay.* It was the custom of the ancients to lay up raiment in their treasuries, as well as gold and silver. So *Virgil of Messapus, Æn. ix. 26.:*

Dives equum, dives pictarū vestis et auri.

It is customary through all the East, says *Sir J. Chardin*, to gather together immense quantities of furniture and clothes; for their fashions never alter.

18. — *like the moth.* The house and family of the oppressor shall not be more durable than the slight fabric which the moth makes in a garment, and which is destroyed when the garment is

moved or shaken. See Dr. Harris's Nat. Hist. of the Bible, p. 297. — *Or like the shed, &c.*: which was made for the watchman of a garden, whose business it was to defend the fruit from birds and beasts while it was ripening, and which was taken down when the fruit was gathered. See Is. i. 8. Niebuhr, in his Description of Arabia, p. 139, says, “In the mountains of Yemen they have a sort of nest in the trees, where the Arabs sit to watch their fields after they have been planted. But in the Kehama, where there are but few trees, they build a light kind of scaffolding for this purpose.” Mr. Southey opens the fifth part of his *Curse of Kehama* with a similar allusion, quoted by Dr. Good:

Evening comes on: arising from the stream,
Homeward the tall flamingo wings his flight;
And where he sails athwart the setting beam,
His scarlet plumage glows with deeper light.
The watchman, at the wished approach of night,
Gladly forsakes the field, where he, all day,
To scare the winged plunderers from their prey,
With shout and sling, on yonder clay-built height,
Hath borne the sultry ray.

19. *The rich man falleth*: i. e. dies. — *and is not buried*: lit. *not gathered*: i. e. as the slain are gathered in battle for burial. — *In the twinkling of an eye he is no more*: lit. *He openeth his eyes and is no more*. So Merc., Ges., and Ros.

Ch. XXVIII. 2. *And stone is melted into copper*. So Pliny, Nat. Hist. xxxiv. 1, 22, and xxxvi. 27, 66: *Æs fit ex lapide æroso, quem vocant Cadmiam; et igne lapides in æs solvuntur*.

3. *Man putteth an end to darkness*: i. e. The darkest recesses of the earth are made light by torches, carried thither by man. — *For the stone of darkness*. Schultens supposes the centre of the earth to be denoted by this expression. Others, the metallic ore in the darkest parts of the earth.

4. *From the place where they dwell*: מַעֲסֵי־גֵר. Following Schultens, who assigns to גֵר a meaning from the Arabic, I formerly rendered these words, *From the foot of the mountain*. The present rendering is according to the common meaning of the Hebrew terms.

Gesenius supposes the expression to be elliptical for אֲשֶׁר גַּר שָׁמַיִם מֵעַיִן, lit. *From there where one dwells*: i. e. From the surface of the earth, the abode of man. This corresponds with the last line of the verse, *they swing away from men*. — *a shaft*: i. e. a passage leading into a mine. — *Unsupported by the feet*: lit. *Forgotten by the feet*: i. e. They do not descend by their feet, but are let down by ropes or baskets.

5. — *torn up, &c.*: i. e. Effects are produced by man, in excavating the earth, similar to those produced by subterranean fires. So Pliny: *Persequimur omnes ejus (terræ) fibras, vivimusque super excavatam. . . . Imus in viscera ejus, et in sede Manium opes quærimus, tanquam parum benignâ fertilique, quaquâ calcatur [perhaps, secatur]. Hist. Nat. xxxiii. 1.*

7. *The path thereto*: i. e. to the place of sapphires, gold ore, &c. Verses 7 and 8 are probably designed to illustrate the intrepidity of man in penetrating these dangerous regions of darkness. The most far-sighted birds could not see them, or find their way to them. The most daring beasts of prey would not venture into them.

9. *Man layeth his hand, &c.* This and the following verses describe the immense labor and difficulty of working a mine. Man overcomes every obstacle which nature has placed in his way.

10. *He causeth streams, &c.* This was done either for the purpose of drawing off the water which impeded their operations, or of washing the impure ore.

11. *He stoppeth the dropping, &c.*: i. e. the water which trickles down the shaft of the mine.

12. *But where shall wisdom be found?* Having given an imposing view of the powers of man in regard to natural things, he proceeds to give as emphatic a representation of his inability to fathom the counsels of God, or to understand the reasons which direct him in the government of the world, particularly in the distribution of happiness and misery.

13. *Man knoweth not the price thereof*: i. e. He hath no means or ability to obtain it.

21. *And kept close from the fowls of the air*: i. e. The residence of wisdom is beyond the flight of the swiftest and strongest birds. This is saying, in a poetical, and perhaps a proverbial manner, that this wisdom is not to be found within the limits of our world.

Scott.

22. *The realms of Death* : i. e. the under-world, hades. — *We have heard only a rumor, &c.* : i. e. It is at such an immense distance from us, that we have only heard a rumor respecting it.

23. *God alone knoweth the way to it* : i. e. God only knoweth the reasons of his dispensations to men.

27. — *and make it known* : i. e. to his angels. Or, He made his wisdom visible in his works.

28. — *that is wisdom* : i. e. The wisdom of man doth not consist in the knowledge of the reasons of the divine government, but in piety and holiness.

XX.

JOB now returns to his own case, as a striking illustration of the mysterious ways of Providence, of which he had spoken in the last chapter. His aim is to show that all his pleadings and complaints were well founded. He beautifully descants upon his former prosperity, ch. xxix., and exhibits the striking contrast between it and his present affliction and debasement, ch. xxx. Lastly, in answer to the unfounded insinuations and false charges of his friends, he relates the principal transactions of his past life, asserts his integrity, as displayed in the discharge of all his duties relating to God and man, and again appeals to the omniscience and justice of God in attestation of his sincerity. Ch. xxxi. *Lowth.*

Ch. XXIX. 3. *When his lamp shone over my head.* The houses of Egypt, according to Maillet, are never without lights in the night-time. If such were the ancient custom, not only of Egypt, but of the neighboring countries of Judea and Arabia, it will strongly illustrate this passage. Mr. Scott, however, thinks that there is probably an allusion to the lamps which hung from the ceiling in the banqueting rooms of the wealthy Arabs; not unlike what Virgil mentions in the palace of Dido, *Æn. Lib. I. 726.* :

— dependent lychni laquearibus aureis
Incensi.

From gilded roofs depending lamps display
Nocturnal beams that imitate the day.

Dryden.

— *walked through darkness*. Here is reference probably to the fires, or other lights, which were carried before the caravans in their night-travels through the deserts. The extraordinary favor of God and his protecting care are denoted by the metaphors in both parts of this verse.

4. — *of my strength*: lit. *my autumn*: i. e. my ripeness, the flower of my age. Comp. the Greek *δπώρα*. — *When God was the friend of my tent, &c.*: lit. *When confidential intercourse with God was in my tent, &c.* See *סוּר* in Ges. It is rendered *sweet counsel*, in Ps. lv. 14.

6. *When I washed, &c.*: i. e. When streams of milk met me, as it were, wherever I went. Olive groves and abundance of cattle made the principal wealth of the Arabs. The best olives grew upon the rocky mountains. Hence the bold figures by which the Arabs express a condition of uncommon felicity. See Deut. xxxii. 13, 14. *Scott*.

7. — *to the gate*: i. e. the forum, or place where the courts were held. — *And took my seat, &c.* “Job here speaks of himself as a civil magistrate, who had a seat erected for him to sit upon whilst he was hearing and trying causes; and this was set up in the street, in the open air, before the gate of the city, where great numbers might be convened, and hear and see justice done. The Arabs, to this day, hold their courts of justice in an open place under the heavens, as in a field, or a market-place.” *Burder’s Oriental Customs*, No. 515.

8. *The young men, &c.* Savary, in his *Letters on Egypt*, Vol. I. p. 149, says, “The children are educated in the women’s apartment, and do not come into the hall, especially when strangers are there. Young people are silent when in this hall; if men-grown, they are allowed to join the conversation; but when the Sheik begins to speak, they cease, and attentively listen. If he enters an assembly, all rise; they give him way in public, and everywhere show him esteem and respect.” — *And the aged arose, and stood*. This is a most elegant description, and exhibits most correctly the great reverence and respect which was paid, even by the old and decrepit, to the holy man in passing along the streets, or when he sat in public. They not only rose, which in men so old and infirm was a great mark of distinction, but they stood; they continued to do it, though the attempt was so difficult. *Lowth*.

14. — *and it clothed me*: i. e. it rewarded me with reputation and

happiness; it was an ornament to me. Otherwise, I put on righteousness, and it put on me; i. e. I was clothed with righteousness, as with a garment without, and it wholly filled me within. — *robe and diadem*. A proverb still in use among the Arabs is, “Knowledge is a diadem to a young person, and a chain of gold about his neck.” *Scott*, referring to *Schultens*.

18. — *I shall die in my nest*. *Schultens* remarks that the image is taken from the eagle, who builds his nest on the summit of a rock. Security is the point of resemblance intended. See ch. xxxix. 27, 28; Numb. xxiv. 21; Obad. ver. 4.

19. *My root is spread, &c.* A tree planted by the rivers of waters, and bringing forth its fruit in its season, is a beautiful emblem of prosperity. See Ps. i. 3. The dews, which fall very plentifully in the night, contribute greatly to the nourishment of vegetables in those hot climates where they have scarcely any rain during the summer. *Scott*.

20. *My glory is fresh*. A flourishing evergreen was the image in the preceding verse, and is carried on in this. — *And my bow gathers strength in my hand*. By the state of the weapons commonly used, the Orientals express the condition, as to strength or weakness, prosperity or adversity, of the person who uses them. See Gen. xlix. 23, 24. The figure is very common in Arabic poetry, as may be seen in *Schultens*’s note upon this verse.

22. *When my speech dropped down upon them*. So Deut. xxxii. 2, “My doctrine shall drop as the rain.” So Homer speaks of Nestor’s eloquence, *Iliad*, I. 249. :

Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέειν αὐδῆ·

Words, sweet as honey, from his lips distilled. *Pope*.

So also Milton, *Par. Lost*, II. 112. :

— though his tongue

Dropt manna, &c.

23. *They waited, &c.* : i. e. They waited for my opinion with the same eager desire with which the husbandman doth the showers after he hath sown his seed; they gaped for it, as the thirsty earth doth for the latter rain to plump the corn. *Patrick*. Among the Egyptians, the heavens pouring down rain or dew was the hieroglyphic of learning and instruction. *Burder*.

24. *If I smiled upon them, they believed it not.* The reverence in which I was held was so great, that, if I laid aside my gravity and was familiar with them, they could scarcely believe that they were so highly honored; my very smiles were received with awe. — *Nor did they cause the light of my countenance to fall.* In the Scriptures *to lift up the light of the countenance* means to show favor. The opposite expression, therefore, *to cause the light of the countenance to fall*, must mean to provoke displeasure by unbecoming behavior; to bring a cloud upon the countenance.

25. *When I came among them:* lit. *I chose their way;* the particle אֶת being understood.

Ch. XXX. 1. — *younger than I.* The veneration paid to the aged by the Orientals quickened their sensibility with respect to contempt and indignities offered by the young.

2. *Of what use, &c.:* i. e. If I have a mind to employ them, they are so reduced and enfeebled by their wretched condition as to be incapable of rendering me service.

3. — *emaciated:* גְּלִמְרֵי, primarily, *hard;* and is applied to a dry, stony soil; and hence it denotes *barren, dry, emaciated*, according to the connexion. It occurs in ch. xv. 34, and Is. xlix. 21. — *The night of desolate wastes:* more literally, *Darkness, wasting, and desolation;* or, *The night of wasting and desolation.* See note on ch. iii. 7. See Merc. or Ges. upon אֶמֶשׁ.

4. — *purslain.* It is most probable that it denotes the plant *atriplex halimus*, or sea-orach, or purslain, which Dioscorides describes as a kind of bramble without thorns, the leaves of which used to be boiled and eaten. It has a saltish taste. מְלִיחָה is a denominative from מֶלַח, *salt.* So we have in English *salad*, and in French, German, Italian, *salade, salat, insalata.* See Harris's Nat. Hist. of the Bible, p. 285. — *the broom.* This is a plant abounding in the desert and sandy plains of Egypt and Arabia. Its root is very bitter. See Ros.

10. — *spit before my face.* The association between *spitting* and *shame* is such now in the East that we can scarcely conceive of it. Monsieur d'Arrieux tells us, "The Arabs are sometimes disposed to think, that, when a person spits, it is done out of contempt; and that they never do it before their superiors." But Sir J. Chardin's MS. goes much farther. He tells us, in a note on Numb. xii. 14, that

“spitting before any one, or spitting upon the ground in speaking of any one’s actions, is, through the East, an expression of extreme detestation.” It was probably all that the law required in Deut. xxv. 9. פָּנָי often denoting *before one, in one’s presence*. See Josh. xxi. 44, xxiii. 9; Esth. ix. 2. See Harmer’s Observ. ch. xi., obs. xcvi.

11. *They let loose the reins, and afflict me.* They insult and afflict me without restraint, and in an unbridled manner. Thus the meaning is the same as that of the other clause of the verse.

12. — *the brood.* The youth are thus called by way of reproach. — *They raise up ways for my destruction.* More literally, *They raise up their ways of destruction, or destructive ways, against me.* The metaphor is drawn from the advance of a besieging army against a city.

13. *They break up my path:* i. e. They oppose all my plans, and hinder me from taking any course for my relief or benefit. — *They, that have no helper!* Schultens has shown that the phrase, *one who has no helper*, was proverbial amongst the Arabs, and denoted a worthless person, or one of the lowest class. It is probably so used here.

15. *They pursue my prosperity:* i. e. They come upon me with unrelenting violence, destroying my peace. The image is borrowed from a person buffeted by a violent storm.

16. — *is poured out in grief.* So in Ps. xlii. 4. In our language we say that one *is dissolved* in grief. The foundation of the metaphor is, that in excessive grief the mind loses, as it were, all consistence. The Arabians style a fearful person *one who hath a watery heart, or whose heart melts away like water.*

17. — *it teareth them from me:* lit. *The night pierceth my bones away from me.* Cons. Præg. — *my gnawers:* i. e. my gnawing pains. *Et qui me comedunt non dormiunt.* Vulg.

18. — *is my garment changed:* i. e. his skin which was affected by the leprosy, so that he could scarcely be recognised. Schultens renders it, *it (pain) hath become my garment.* He has shown that it is a common metaphor in Arabic poetry. It agrees well with the parallel clause. — *like the collar of my tunic.* The allusion probably is to that kind of Eastern tunic which was seamless, and all of a piece, and had an opening at the top, with a sort of collar which was fastened close around the neck. Comp. Exod. xxviii. 32.

19. — *I am become like, &c.* : i. e. more like a mass of inanimate matter than a living man. See ch. ix. 31, and note.

20. *I stand up.* Standing being the usual posture of prayer amongst the Hebrews, *to stand*, or *stand up*, is sometimes used for *to pray*, as Grotius remarks in his note on Matt. vi. 5. See Gen. xviii. 22; Jer. xv. 1. *Scott.*

22. *Thou liftest me up, &c.* He represents his miseries under the image of a person caught up into the air by a tempest, and driven like stubble, or like a cloud, by the wind. — *Thou meltest me away* : i. e. my strength of body and mind. Thou leavest nothing solid or firm in me. Some think this to be a continuation of the metaphor in the first clause, referring to a cloud, which, having been driven about by the wind, melts away and disappears.

24. For a defence of this rendering, see Ros., and Ges. Lex. upon פָּעַץ. It is also adopted by De Wette.

26. *But when I looked, &c.* He expected to be made happy all his life, through the divine benediction, on account of his charity and other virtues; but, instead of that, he was made most miserable.

27. *My bowels boil, &c.* These expressions, in their literal meaning, describe the violent inward heat caused by his inflammatory disease. They may likewise include the ferment of his mind ever since his afflictions came upon him. *The heart and the reins*, in the Oriental figurative style, denote the thoughts and passions. *Scott.*

28. *I am black, but not by the sun.* His disease had made his complexion as swarthy as that of the poor laborers in the field, who are exposed to the scorching sun in that hot climate; and so sharp were his pains, that he was obliged to shriek out, even in a public assembly.

29. *I am become a brother to the jackal* : i. e. I am like the jackal with respect to his mournful cries. Dr. Shaw observes that jackals make a hideous howling in the night. Dr. Pococke observes, in his note upon Micah i. 8, “The ancient Syriac describes it by a word, which, in that language, as their own authors tell us, signifies a kind of wild beast, between a dog and a fox, or a wolf and a fox, which the Arabians call, from the noise they make, *Ebn Awi*, or *wawi*, and our English travellers and other Europeans, by a name borrowed from the people of those countries, where they are more known than in Europe, *jackales*, which, abiding in the fields and waste places, make in the night a lamentable howling noise, inso-

much that travellers, unacquainted with them, would think that a company of people, women or children, were howling one to another, as none that have travelled in those parts of Syria, &c., can be ignorant. This translation seems to carry more reason with it than the rendering it *dragons*; because of *the hissing of dragons*, as of other serpents, we hear and read, but nowhere in any creditable author of their *howling*, or making such a noise as may be called *wailing*, or like to it." See also אַרְיָ in Ges. Lex., and

Harris's Nat. Hist. p. 113. — *And a companion to the ostrich.* *Companion* is used like *brother* in the preceding line, to denote resemblance. See Ges. upon עֵנָה. "During the lonesome part of the night," says Dr. Shaw, "they (the ostriches) make very doleful and hideous noises; which would sometimes be like the roaring of a lion; at other times it would bear a nearer resemblance to the hoarser voice of other quadrupeds, particularly of the bull and the ox. I have often heard them groan as if they were in the greatest agonies." *Shaw's Travels*, Vol. II. p. 348. 8vo.

30. — *is black, and falleth from me*: lit. *is black from upon me.* Construct. Præg.

31. *My harp, &c.* These were probably proverbial expressions, denoting a change from happiness to misery.

Ch. XXXI. The apology of Job in this chapter, says Mr. Scott, which turns chiefly on his behavior in private life, is not the effusion of vanity and self-applause. It is, in regard to his antagonists, necessary self-defence and solid refutation. Yet I think, from its connexion with the foregoing account of his sufferings, and from verses 35–37, his favorite design evidently is to show that God *had multiplied his wounds without cause.* In this view he is chargeable with justifying himself more than God; that is, with making his own cause to be more just than that of Providence. If we except this fault, however, the picture which he has drawn is a masterly piece of moral painting. Nothing can be more finished and amiable than the character here represented. It is an exemplification of the most disinterested virtue, inspired and ennobled by the most rational and exalted piety. In short, this apology may be justly styled a fine epitome of morality and religion.

1. *How then, &c.*: or, *That I would not, &c.*

6. *Let him weigh me, &c.* Some suppose this verse to be paren-

thetical, and that the imprecation in verse 8 relates to verse 5, as well as to verse 7. Others, that this verse includes a tacit imprecation: *Let him weigh me, &c.*, and if I am found guilty, *May he do so to me, and more also!*

7. — *from the way*: i. e. of rectitude. — *Or if any stain*: i. e. any unjust gain. If I have taken the property of others by fraud or violence. The Sept. renders the clause, *If I have touched gifts with my hands*: i. e. taken bribes.

9. — *a woman*. *A woman* here means a married woman. It stands opposed to *a maid* in verse 1, and is rendered *wife* in ver. 10. — *watched, &c.*, to see when the husband was absent, and when there was an opportunity for committing adultery.

10. *Then let my wife grind for another*: i. e. let her be his abject slave. The ancients ground their corn with hand-mills. This was the work of female servants. See Ex. xi. 5; Is. xlvii. 2; Matt. xxiv. 41.

12. *Yea, it were a fire, &c.* The commission of such a crime would have provoked God to send destruction, like a consuming fire, upon my family and estate. See Ps. lxxxiii. 14.

14. — *riseth up*: i. e. as a judge, to inquire into and punish the sins of men.

16. *Or caused the eyes of the widow to fail*: i. e. If I refused her the relief which she implored of me with earnest eyes.

17. *Have I eaten my morsel alone?* “No sooner was our food prepared, whether it was potted flesh, boiled with rice, a lentil soup, the red pottage, Gen. xxv. 30, or unleavened cakes, served up with oil or honey, than one of the Arabs, after having placed himself on the highest spot of ground in the neighborhood, calls out thrice with a loud voice to all their brethren, *the sons of the faithful*, to come and partake of it, though none of them were in view, or perhaps within a hundred miles of them.” *Shaw's Travels*, Vol. I. p. xx. Burckhardt informs us that in Kerek, a city in Arabia, “when a stranger enters the town, the people almost come to blows with one another, in their eagerness to have him for their guest, and there are Turks who every other day kill a goat for this hospitable purpose. Indeed it is a custom here, even with respect to their own neighbors, that whenever a visitor enters a house, dinner or supper is to be immediately set before him. Their love of entertaining strangers is carried to such a length, that, not long ago, when a Christian silver-smith, who came from Jerusalem to work for the ladies, and who,

being an industrious man, seldom stirred out of his shop, was on the point of departure after two months' residence, each of the principal families of the town sent him a lamb, saying that it was not just that he should lose his due, though he did not choose to come and dine with them." See *Biblical Repository*, No. xi. p. 399.

18. — *assisted the widow* : lit. *assisted her*, the antecedent being in verse 16.

21. *Because I saw my help at the gate* : i. e. When, on account of my influence in the courts of justice, I could commit any act of injustice with impunity.

22. *And my arm, &c.* There is a striking grandeur in this imprecation on the arm that was lifted up to threaten an orphan in a court of justice. *Scott*.

26. *If I have beheld, &c.* See Deut. iv. 19. Sabaism, or the worship of the heavenly bodies, was doubtless the most ancient species of idolatry. The Arabs went early into it. They adored the sun and moon, the planets, and the fixed stars. The principles, on which this false religion was founded, were, that man must not approach the Supreme Being without a mediator; that the angels are our mediators, who present our worship to God, and convey his blessings to us; and that those intelligences, the angels, inhabit the fixed stars and planets, the sun and the moon, which are to them what our bodies are to our spirits, and are the medium of their communication with us. So *Scott*, from *Pococke's Hist. Arab.* p. 5, and 138-145. The *Encyclopædia Americana* more correctly states the principle of Sabaism as follows: "Sabaism (from the Hebrew *Zaba*, lord, from which God is called *Zebaoth*, Lord of the heavenly hosts, because the stars or powers of heaven are called the *hosts of God*); that religion which worships the heavenly bodies, especially the sun and moon. The connexion of these with the constant changes in nature, and with the condition of men, produced the idea of their divinity; and the actual or symbolical connexion of the heavenly bodies and certain animals and plants, as well as the powers of nature, which are active in them, invested the latter also with a divine character, and made them objects of worship to the adherents of Sabaism." See *Art. Sabaism*.

27. *And my mouth have kissed my hand.* Kissing the idol was an act of religious homage. The Mahometans, at the present day, in their worship at Mecca, kiss the black stone, which is fastened in the corner of the Beat-Allah, as often as they pass by it, in their

rapid walks round that sacred building. If they cannot come near enough to kiss it, they touch it with their hand, and kiss that. This seems to be a remnant of the ancient idolatry, though not practised as such by them. The heavenly bodies, being at too great a distance for a salute of the mouth, their worshippers substituted kissing their own hands in place of that ceremony. *Scott*. Minutius Felix (*De Sacrif.*, cap. 2, ad fin.) remarks, that, when Cæcilius observed the statue of Serapis, “according to the custom of the superstitious vulgar, he moved his hand to his mouth, and kissed it with his lips.”

32. *The stranger, &c.* The Arabs value themselves upon their hospitality, as their highest glory. One of their poets expresses himself warmly on the subject: “How often, when echo gave me notice of a stranger’s approach, have I stirred my fire, that it might give a clear blaze! I flew to him, as to a prey, through fear that my neighbors should get possession of him before me.” The word *echo* refers to the practice of a stranger who travels in Arabia by night. He imitates the barking of a dog, and thus sets all the curs in the neighborhood a barking. Whereupon the people rush out from all parts, striving who shall get the stranger for his guest. *Scott*.

33. — *after the manner of men.* See Is. viii. 1; Ps. lxxxii. 7. Otherwise, *Have I, like Adam, hidden my transgressions.* Adam hid himself from the presence of the Lord amongst the trees of the garden, and afterwards endeavored to palliate his crime. Job asserts that he has not imitated him, but has ever been willing to confess the faults which he may have committed.

34. I have followed Schultens, Dathe, and Scott, in rendering this verse in the imprecatory form. Some confine the imprecation to the last line of the verse. Patrick thus paraphrases verses 33 and 34: “If I have studied to appear better than I am, and have not now made a free confession; but, like our first parent, have concealed or excused my faults, and, out of self-love, have hidden mine iniquity, because I dread what the people will say of me, or am terrified by the contempt into which the knowledge of my guilt may bring me with the neighboring families; then am I content my mouth should be stopt, and that I never stir out of my door any more.”

35–37. Job here renews the wish, which he had expressed in ch. xvii. 3, and elsewhere, that God would enter into judgment with

him. He is convinced that the result of a trial would be honorable to him. "Bolder words than these Job had not uttered in the whole dispute. These provoked Elihu to renew the debate, and these are the expressions for which the Almighty chiefly reprimanded him, in ch. xl. 2, 8, taking little or no notice of the rest."

Michaelis.

35. — *signature*, כּ. This is the name of the Hebrew letter כּ, which has the form of a cross in the Phœnician Alphabet, and on the coins of the Maccabees. See in Stuart's Grammar the Hebrew coin-letter. This mark, or cross, was used, probably, to denote the name of the person who used it, when he was unable to write his name. Hence it denotes a subscription to a writing of complaint or defence, or, by metonymy, the writing itself, as in this passage. I should understand it here a bill of defence, rather than of complaint, as Ges. explains it. Job hardly goes so far as to offer to bring a bill of complaint against God. It is more probable that he offers a bill of defence, and invites the Deity to answer him, i. e. to refute what he has said in his defence, if he can, and to bring what charges he can against him. In regard to the use of the term כּ, *cross, mark, or signature*, Ges. observes, "It is related of the Synod of Chalcedon, and other Oriental synods, that the bishops, who could not write their names, affixed the mark of the cross instead of them; and this is common at the present day in the case of such persons as cannot write. Much more must we suppose it to have been so in the infancy of writing, and thus to have passed into the common usage of language." See Lex. ad verb. — *And let mine adversary, &c.*: i. e. Let the Almighty, as adversary or opponent in court, charge me with any sins on account of which I suffer my extraordinary afflictions.

36. *Truly I would wear it upon my shoulder, &c.*: i. e. Instead of being ashamed of it, or endeavoring to conceal it, I would wear it as an ornament about my person. I would glory in it, as affording me the long desired opportunity of vindicating my character.

37. — *all my steps*: i. e. the whole course of my life. — *I would approach him like a prince*: i. e. with confidence and cheerfulness, as being conscious of innocence, and not as a self-condemned malefactor, as I am regarded by my friends.

38–40. It is not improbable that these verses have accidentally been transferred from their original place in the chapter, and that

the speech of Job ended with verse 37. The natural place for the passage, according to modern ideas of arrangement, would be after verse 23, or 25.

38. — *cry out against me*: i. e. to God for vengeance, because I have obtained it from its rightful owners by fraud or violence. See Gen. iv. 10; Hab. ii. 11. — *bewail together*: i. e. of my injustice in keeping the land dishonestly acquired.

39. — *without payment*: i. e. without paying the price which I promised to give the owner of the land. Or, without paying the laborers their wages. — *And extorted the life of its owners*: i. e. by depriving them of their land; drained their life-blood, as we should say. The common version gives the literal meaning of the words. But the expression is probably hyperbolic, meaning *to inflict great distress*.

40. — *noxious weeds*: פֹּאֵשׁ, from פֹּאֵשׂ, *to have a bad smell*.
So the Chald.

XXI.

WITH chapter thirty-second commences a new division of the poem, the design of which seems to be to prepare the way for the appearance of the Deity in the latter part of it. A new speaker is introduced, of whose extraction, and of whose motives for renewing the debate, an account is given in the first five verses. In the last chapter Job had triumphantly closed his defence against the accusations of his friends, and they are now represented as renouncing the discussion with him, "because he was righteous in his own eyes;" that is, because he contended that he had been guilty of no wickedness which could call down upon him the heavy vengeance of God. Elihu now steps forward, as a sort of mediator, or arbiter, in the controversy. He expresses his dissatisfaction with both parties; with Job, "because he had pronounced himself righteous, rather than God," that is, because he had defended so vehemently the justice of his own cause, that he seemed in some measure to arraign the justice of God; and with the three friends, "because they had not found an answer, and yet had condemned Job;" that is, they had concluded, in their own minds, that Job was impious and wicked, although they had nothing specific to object against his assertions

of his own innocence, or upon which they might safely ground their accusation.

Elihu professes, after a slight prefatory mention of himself, to reason with Job, unbiassed either by favor or resentment. He therefore reproves Job from his own mouth, because he had attributed too much to himself; because he had insisted too strongly upon his freedom from guilt and depravity; because he had presumed to contend with God, and had not scrupled to insinuate that the Deity was hostile to him. He asserts that it is not necessary for God to explain and develop his counsels to men; that he takes many occasions of admonishing them, not only by visions and revelations, but also by the visitations of his providence, by sending calamities and diseases upon them, in order to repress their arrogance, and turn them from those evil purposes which would end in their ruin. He seems to regard afflictions, not as punishment for past offences, nor as evidence of a guilty character; but rather as preventives of those sins which the best men sometimes commit, and as salutary discipline for the correction of those faults of which a man may be unconscious, until his attention is awakened by adversity. Ch. xxxiii. He next rebukes Job, because he had pronounced himself innocent, and affirmed that God had acted inimically, if not unjustly, towards him. He brings forward various considerations to show that the Governor of the world can do nothing inconsistent with justice and benevolence. From these considerations he infers the duty of a man in Job's situation. Ch. xxxiv. He then objects to Job, that, from the miseries of the good and the prosperity of the wicked, he has falsely and perversely concluded that there is no advantage to be derived from the practice of virtue. On the contrary, he affirms, that, when the afflictions of the just continue, it is because they do not place a proper confidence in God, ask relief at his hands, patiently expect it, nor demean themselves before him with becoming humility and submission. This observation alone, he adds, very properly, (xxxv. 4,) is at once a sufficient reproof of the contumacy of Job, and a full refutation of the unjust suspicions of his friends. Ch. xxxv. Lastly, he explains the purposes of the Deity in chastening men, which are, in general, to prove and amend them, to repress their arrogance, to afford him an opportunity of exemplifying his justice upon the obstinate and rebellious, and of showing favor to the humble and

obedient. He supposes God to have acted in this manner towards Job; on this account he exhorts him to humble himself before his righteous Judge, to beware of appearing obstinate or contumacious in his sight, and of relapsing into a repetition of his sin. He entreats him, from the contemplation of the divine power and majesty, to endeavor to retain a proper reverence for the Almighty, and to submit to his mysterious allotments. Ch. xxxvi., xxxvii. To these frequently intermitted and often repeated admonitions of Elihu Job makes no reply. *Lowth.* Bonillier observes that Elihu did not hit upon the precise cause of Job's afflictions, though he gave a more rational conjecture than the three friends of Job. Thus one purpose of the poet is answered, viz. that of showing, that it is better to submit to the wisdom of Providence than curiously to pry into it.

Ch. XXXII. 2. *Then was kindled the wrath.* These expressions do not mean that he was in a passion. They are the strong Oriental manner of denoting high disapprobation. At most, they signify no more than a becoming warmth. *Scott.* — *Elihu . . . the Buzite.* We know nothing more of Elihu than is here mentioned. Buz was the second son of Nahor, the brother of Abraham; and the city of this name, probably derived from the same family, is mentioned in Jer. xxv. 23, in conjunction with Dedan, which we know to have been in Idumæa. *Good.*

4. — *till Job had spoken:* Supply, *and his three friends.*

8. — *the divine spirit in man.* By supposing רוּחַ to mean *the divine spirit*, so as to be synonymous with *the inspiration of the Almighty*, in the other clause of the verse, the parallelism is preserved, and a sense well suited to the connexion afforded. Having said, in the preceding verse, that he had expected to find wisdom in age and in experience, he now intimates that he is disappointed; that he finds that wisdom is not the attribute of age or station; that it is the gift of God; and that what is denied to the great and the aged may be found in a youth. The expressions, *the divine spirit*, and *the inspiration of the Almighty*, may denote the divine gift of natural genius and endowments, or extraordinary illumination from the Father of lights. The ancients used to ascribe all extraordinary endowments to divine assistance. Thus in Homer, a person is wise by the assistance of Minerva, &c. Milton has a similar sentiment

in the preface to the *Reason of Church Government, urged against Prelaty*: “And if any man think I undertake a task too difficult for my years, I trust, through the supreme enlightening assistance, far otherwise; for my years, be they few or many, what imports it? So they bring reason, let that be looked on.” Some render the verse thus:

There is, indeed, a spirit in man,
But it is the inspiration of the Almighty that giveth understanding.

13. *God must conquer him, not man*: i. e. Do not excuse your ceasing to reply, by alleging that the wisest course which can be taken with Job is to leave him to be humbled by God, as being too obstinate to be reclaimed by man. So Scott, though not with the best taste,

Say not, “ ’Tis wisdom that we leave to God
To humble this stiff sinner with his rod ! ”

Otherwise, *God hath thrust him down, not man*: i. e. Say not that ye have gone to the root of the matter, and proposed an unanswerable argument against Job, and proved him to be a bad man, by the assertion that his misery is inflicted by a just God. So Merc.

14. *And with speeches like yours will I not answer him*. Their speeches were levelled against his whole moral character, aiming to prove him a wicked man from the similarity of his sufferings to those of notoriously wicked men. Elihu takes another course. He limits his censure to Job’s answers in this dispute. He fixes upon some of the most obnoxious passages, such as seemed to betray too high conceit of his own virtue, want of respect to God, and dishonorable sentiments of Providence, and takes occasion from these passages to vindicate the divine goodness, equity, and justice. Scott.

15. *They were confounded! &c.* Elihu here ridicules the friends of Job, because they were unable to answer him. Some suppose that Elihu here addresses an audience who were listening to the discussion, and desires them to observe the confusion of the three friends. There is no objection to this explanation, except that it is unnecessary. For the third person is often used for the first or second in Hebrew poetry, and particularly when censure or contempt is expressed. See ch. xiii. 28, xviii. 4, xli. 9.

18. *The spirit within*: i. e. My soul, which is full of ardor, and powerfully impelled to make known my views.

19. *Like bottles of new wine*: literally, *new bottles*. These bottles, being made of skin, were liable to burst, when they had become old, and were filled with new wine. See Mat. ix. 17.

21. *I will not be partial, &c.*: i. e. I will deliver my sentiments with freedom and impartiality.

22. — *take me away*: i. e. destroy me.

Ch. XXXIII. 4. *The spirit of God made me, &c.*: i. e. I am thy fellow-creature, dependent like thee upon God, and therefore fit to discourse with thee upon equal terms.

6. *Behold, I, like thee, am a creature of God.* Lit. *I, like thee, am by God*, i. e. created by God. This meaning accords with that of the parallel clause. He intimates that Job might engage him upon equal terms, having nothing to fear but the strength of his arguments.

7. *Behold, my terror, &c.*: i. e. You are in no danger of being confounded by the terror of my appearance, or of being borne down by the weight of my authority. In order to see the force of this declaration, we must call to mind the bold challenge of Job in ch. ix. 34, 35, xiii. 20 – 22.

9. *I am pure, and without transgression.* Job had not used these very expressions, but he had used others equivalent to them, in ch. ix. 30, x. 7, xiii. 23, xvi. 17.

10. *Behold, he seeketh causes of hostility against me, &c.* See Ges. upon הַנְּסִיחָה, and Ros. He refers to the language of Job in ch. xiii. 24, 25, xiv. 16, 17, xix. 11.

11. *He putteth my feet, &c.* See ch. xiii. 27.

12. *Behold, in this thou art not right*: i. e. Your language to the Deity is wholly inexcusable. It is inconsistent with the reverence which is due to so great a Being. — *God is greater than man.* “This is one of those expressions which imply much more than is expressed. There is a kind of ironical castigation in it. As if he had said, You talk to God as an equal; but methinks he is somewhat superior to us.” *Scott.*

13. *Why dost thou, &c.* To convince Job how culpable his behavior is, Elihu argues that it is irreverent and fruitless. God, says he, will never stoop to defend his measures against murmurers, nor will

he communicate the reasons of them to those who cavil at his dispensations. *Scott.*

14. *For God speaketh, &c.* He alleges another argument against striving with God. There is no just cause for it. God has sufficiently manifested his goodness and care of mankind, by the methods which he takes to show them their duty, to recover them from their wanderings, and thereby to save them from destruction. *Scott.*

16. — *seuleth up, &c.*: i. e. secretly admonishes them.

17. *And remove pride from man.* Pride may comprehend insolence towards God and towards man. But I apprehend that Elihu had his eye on the former; and that he glances at Job's too high opinion of his own rectitude and merit, which gave rise to his complaints against God. *Scott.*

18, 22. — *his life — his soul.* These words denote the person himself, and are equivalent to the personal pronoun *he*. See Stuart's Gram. § 186.

22. — *the destroyers*: i. e. angels of death, or the instruments or causes of death generally.

23. — *a messenger, an interpreter*: מְלַאֲכֵי מַלְאָכִים. Some render these words *a mediating angel*, so called from being the medium of communication between God and man. As Satan is represented as going round the earth, and accusing the pious before God, it is said to be natural that good angels should be employed on errands of mercy. This may be the true meaning. But as a prophet or religious teacher is often called by this name, (see Eccl. v. 6; Hag. i. 13; Mal. ii. 7,) and is the usual person employed for the instruction of men, it is most probable that such a person is denoted here. Elihu may refer to himself, and to the office which he was then performing towards Job. Throughout his speech he is represented as thinking very highly of himself, and I am persuaded that he was thinking of himself here. — *an interpreter*: i. e. a teacher, one who makes known the will of God. — *one of a thousand*: i. e. a rare person, one well qualified to be a religious monitor. See Eccl. vii. 28. — *his duty*: i. e. what reason and religion require of a man in his situation; repentance, submission, and prayer to God for pardon. In Cranmer's Bible, *to show him the right way*. The instruction is supposed to be effectual, as appears from the following verses.

24. — *and say, Save him*: i. e. he shall be saved. — *I have re-*

ceived the ransom: i. e. I am satisfied with his repentance; he has been sufficiently humbled by his afflictions. Whatever is a means of averting punishment, or of procuring deliverance from evil, and conciliating the divine favor, is termed in Scripture *a ransom*, or *atonement*. The intercession of Moses and the act of Phineas are so called, and here the sick man's repentance. See Ex. xxxii. 30; Numb. xxv. 13. So Ecclesiasticus xxxv. 3, "To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation" (ἐξιλασμός). Doederlein, Ilgen, and some others render the passage thus:

But if some interceding angel stand before him, (God,)
The chief among a thousand,
And testify concerning man's righteousness,
And shall pity him, and say,
"Save him, (O God,) from going down to the pit,
I have found a ransom;"
His flesh, &c.

26. — *to see his face*, &c.: i. e. to enjoy his favor. The expression is borrowed from Oriental ideas respecting kings and great men; to be admitted into whose presence, or to see whose faces, was esteemed a mark of favor, a privilege. — *And restore unto man his innocence*: i. e. regard and treat him as innocent.

27. *He shall sing*. See Ges. upon רָשָׁע.

29. *Time after time*: lit. *Twice and thrice*. The Sept. renders it, ὁδοῦς τρεῖς, *three ways*, referring to the three ways in which men are said to be admonished, viz. by dreams, ver. 15, by sickness, ver. 19, and by a religious teacher, ver. 23.

Ch. XXXIV. 6. — *I am made a liar*: i. e. I am regarded as a wicked man on account of my misery, notwithstanding my innocence. See ch. xvi. 8. — *My wound*, &c. See ch. ix. 17.

8. *Who goeth in company*, &c.: i. e. Who speaks like wicked men, who call Providence in question.

"Marmoreo tumulo Licinus jacet, at Cato nullo;
Pompeius parvo. Quis putet esse Deos?"

9. *A man hath no advantage*, &c. Job had not used this language, but in ch. ix. 22, and ch. xxi., he had expressed nearly the same sentiment.

13. *Who hath given him the charge, &c.* Elihu's first argument, to prove that God cannot be unjust, is taken from his *independence*. Were God a subordinate governor, he might be tempted to commit injuries, to gratify the avarice or resentment of his superior. *Scott*.

14. *Should he set his heart against man: i. e.* Should he deal severely with him. His second argument is from the divine *benevolence*. If God were unjust, revengeful, and cruel, the earth would be a dreadful scene of universal desolation. So in Wisdom of Sol. xi. 24–26, “For thou lovest all the things that are, and abhorrest nothing which thou hast made; for never wouldst thou have made anything, if thou hadst hated it. And how could anything have endured, if it had not been thy will; or been preserved, if not called by thee? But thou sparest all; for they are thine, O Lord, thou lover of souls!” Others render the line, *If he had regard to himself alone*.

17. *Shall he, that hateth justice, govern?* The argument is similar to that of Abraham, “Shall not the Judge of all the earth do right?” Gen. xviii. 25. If God were unjust, there would be nothing but disorder and confusion in the world.

19. *How much less, &c.* So Wisdom of Sol. vi. 7, 8, “For he who is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness; for he hath made the small and great, and careth for all alike. But a sore trial shall come upon the mighty.”

20. — *yea, at midnight, &c.* The allusion seems to be to some capital city overthrown by an earthquake. — *and pass away: i. e.* into the grave. — *without hand: i. e.* by no human hands; by the invisible power of God. See Lam. iv. 6; Dan. ii. 34.

23. *He needeth not attend long to a man: lit. He doth not fix his mind long upon a man; i. e.* יִבְּלֵ being understood after בְּיָמָיו . So Ges., Dathe, and Ros. The circumstance is mentioned to illustrate the omniscience of God, and the suddenness with which he often inflicts punishment. He, in whose sight all things are naked and open, has no need of a long and formal examination into a man's character before he proceeds to punish him.

24. — *without inquiry: i. e.* without judicial investigation, such as must be resorted to by men.

25. *He bringeth night, &c.* So the Vulg., *Inducit noctem, et conteruntur*. Night is a common metaphor for adversity or ruin.

26. *In the presence, &c.* : lit. *In the place of spectators.*

28. *And caused, &c.* Others render, *So that he (God) caused the cry of the poor to come upon them.*

29. *And when he hideth his face, who can behold him?* i. e. When he withdraws his favor, who can expect or obtain help from him?

31, 32. It is observed by Scott that the petition and confession, which Elihu recommends to Job, would be highly improper for one who knows himself to be guilty of heinous crimes, but highly fit for a person who, though good in the main, has reason to suspect somewhat amiss in his temper and conduct, for which God is displeased with him. It appears plainly that Elihu did not suppose Job to be a *wicked man*, suffering for his oppressions, bribery, inhumanity, and impiety, with which his three friends had charged him.

33. — *and not he* : lit. *and not I* ; by *Mimesis*. See Glass. p. 315 ; Stuart's Gram. § 212 ; ch. xviii. 4, xxxv. 3.

Ch. XXXV. 2. *I am more righteous than God.* Job had not used these words, but this was the amount of his complaints against God, and his justification of himself. See ch. ix. 30–35, x. 15.

3. He had already brought the charge contained in this verse, in ch. xxxiv. 9. But there he censured the complaint of Job, as an arraignment of the justice of God. Here it is considered as implying that God was under obligation to him. The charge is, that Job had in effect said : I have been more just to God than he hath been to me. I have discharged my duty to him, but have not met with a proper return from him. My innocence hath been of no advantage to me. Elihu replies, first, that so great a Being cannot possibly be hurt by the sins, or benefited by the services, of men ; and, secondly, that our vice and virtue can harm or profit our fellow-mortals only. *Scott*.

4. — *thy companions* : i. e. those who entertain the same unworthy sentiments of God and his providence.

5. *Look up to the heavens, &c.* This is a sublime sentiment in a plain dress. One view, says he, of the magnificent scenery of the lofty sky will extinguish all low conceptions of its almighty Author. It will strike the mind with a vast idea of his infinite superiority to all other beings, and of the impossibility of his gaining or suffering by the good or bad behavior of his reasonable creatures. *Scott*.

9. *The oppressed cry out, &c.* He now passes to another topic,

viz. Job's complaint of God's disregard of the numerous oppressions committed in the world, the authors of which he suffers to escape with impunity. Elihu replies, that when God avenges not the oppressed it is owing to their want of piety. He neglects them, because they neglect him. They murmur, but they do not pray. They are clamorous, but they are not humble. This seems an oblique hint to Job that the continuation of his sufferings was owing to his unsubmitting behavior. *Scott.*

10. *Who in the night of affliction giveth songs.* Songs are thanksgivings to God for deliverance. The words *of affliction* are supplied, as the term *night* metaphorically denotes affliction, as in ch. xxxiv. 25.

14. *Much less:* i. e. shalt thou be heard. He alludes to the complaints of Job in ch. xxiii. 8, &c. — *Justice is with him, &c.:* i. e. Although thou complainest that God does not appear to thee for thy deliverance, yet be assured that thy cause is known to him, and that thou shalt receive justice from him, if thou wilt only commit thyself to him.

15. — *transgressions.* See Ges. upon ψ . $\pi\alpha\rho\acute{\alpha}\pi\tau\omega\mu\alpha$, Sept. and Theodotion; $\pi\alpha\rho\alpha\lambda\tau\acute{\omega}\mu\alpha\tau\alpha$, Symmachus; *scelus*, Vulg. Dr. Durell thinks ψ ψ to be a corruption for ψ ψ . Some suppose that he refers to the transgressions of Job by this expression, particularly to his irreverent speeches, &c. Others, that he refers to the transgressions of the wicked, which Job had asserted to be committed with impunity.

Ch. XXXVI. 3. *I will bring my knowledge from afar:* i. e. from remote times, places, and things. I will not confine my discourse to thy particular case, but will justify God by declaring his great and glorious works of creation and providence, both in heaven and earth, and his manner of dealing with men in other parts and ages of the world. *Poole.*

4. *A man of sound knowledge.* Elihu refers to himself, and means that he is unbiassed by prejudice, and will not seek to baffle Job by sophistical arguments.

5. — *but despiseth not any.* He may refer to Job's expressions in ch. x. 3, &c.

12. — *the sword:* i. e. the sword of divine justice.

13. — *treasure up wrath.* This may mean that they retain anger,

or persevere in the exercise of angry feelings, or that they treasure up the wrath of God against them. See Rom. ii. 5. — *when he bindeth them*: i. e. bringeth affliction upon them. See verse 8.

14. — *with the unclean*. פְּקָרִים. See Ges. ad verb.

17. See Ros. and Ges. upon this verse.

20. — *that Night*: i. e. the night of death. He warns him against impatient wishes for death, and murmuring against God.

21. But let thy sufferings teach thee caution, and make thee afraid to go on to provoke offended justice; for thou hast done it too much already, in choosing rather to accuse divine Providence than to submit patiently to his chastisements. *Patrick*.

22. *Who is a teacher like him?* τίς γὰρ ἔστι κατ' αὐτὸν δυνάστης; Sept. *Et nullus ei similis in legislatoribus*. Vulg. The object of the remaining portion of Elihu's discourse appears to be to convince Job of his ignorance of the ways of Providence, by his ignorance of the works of creation, and to humble him for finding fault with what he did not, and could not, understand.

24. — *his work*: i. e. that which he does in the natural world, according to the following description. — *celebrate with songs*. שָׁרָו.

See ch. xxxiii. 27. *de quo cecinerunt viri*. Vulg. *quod laudaverunt viri justi*. Chald. See Schult. and Ges.

27. — *draweth up the drops of water*: i. e. by means of the sun, which changes water into vapor, and causes it to ascend into the air. — *Which distil rain*: i. e. These minute particles of water, drawn up by the sun in the form of vapor, *form*, or, more literally, *pour out*, rain.

29. *And the rattling of his pavilion*: i. e. the thunder. By his *pavilion*, or *tabernacle*, the clouds are intended. See Ps. xviii. 11.

30. — *his light*. See Ps. civ. 2. — *And he clotheth himself with the depths of the sea*: i. e. which he draws up to heaven, and forms into the dark clouds which are his habitation. עֲלָיו is to be supplied from the preceding line. Comp. ver. 32. Otherwise, *And he covereth the bottom of the sea*: i. e. with darkness. The power of God in the highest and the lowest regions is denoted.

31. *By these*: i. e. the clouds, rain, &c.

Ch. XXXVII. 1. *At this*: i. e. the thunder, lightning, &c., of which he was speaking.

2. *Hear, &c.* Some suppose, that, while Elihu was speaking, thunder is represented as being heard, and the tempest as begun, from which the Deity was about to address Job.

4. *And restraineth not the tempest*: lit. *restraineth not them*: i. e. the rain, hail, and other things which usually accompany thunder. *Merc.* See also Stuart's Gram. § 185.

7. *He sealeth up, &c.*: i. e. The labors of the field are interrupted in consequence of these heavy and continual rains, and the husbandmen remain at home, with their hands, as it were, in their bosom. — *men whom he hath made*: lit. *men of his work*. — *may acknowledge him*; or *may have knowledge*; viz. of their dependence upon the mighty power of God. Otherwise, *So that all his laborers may acknowledge him, &c.* So *Merc.*, *Dathe*, and *Ros.* Men are called the laborers of God, inasmuch as they cultivate the ground by his appointment.

10. — *breath of God*. The air seems to have been regarded as put in motion by the breath of God, and hence this appellation is given to the wind, here a cold wind. When the ice is formed, the water is regarded as contracted; or what remains of it is brought into a narrower compass. But some regard the parallelism of this verse as antithetical, and suppose the meaning to be that the breath of God forms ice by cold winds, and dries up the waters by hot winds, like the Simoon.

11. *He causeth the clouds to descend in rain*. See *Ges. Thes.* upon *נָרַח* and *רַי*. — *And his lightning*. Otherwise, *his light*, or *his sun*.

12. *They move about*: i. e. The clouds, rain, lightning, &c.

13. *Or for the land*: i. e. what is necessary, in the course of nature, for fertilizing the earth.

16. — *the balancing of the clouds*: i. e. how the clouds are suspended in the air in such a variety of forms, are not borne to the ground by the weight of water which they contain. From our ignorance of the works of nature, Elihu infers our incapacity of judging of the divine counsels. The same kind of reasoning is pursued in the *Essay on Man*:

Presumptuous man! the reason wouldst thou find,
 Why formed so weak, so little, and so blind?
 Ask of thy mother earth, why oaks were made
 Taller or stronger than the weeds they shade.

Or ask of yonder argent fields above,
Why Jove's satellites are less than Jove.

18. — *firm like a molten mirror*. It must be recollected that mirrors in ancient times were made of metal highly polished. It may be asked, what conception the author of Job entertained respecting the sky, which led him to describe it as firm like a molten mirror. It has been thought that in the book of Genesis the firmament, or blue vault of heaven, is represented as a solid surface, in which the stars are fixed at equal distances from the earth. The chief support of that opinion is, I think, to be derived not so much from the Hebrew term itself, as from the circumstance that a body of waters, like a sea or ocean, seems to be represented as resting upon the firmament, which God *made*. Comp. Ps. cxlviii. 4. The Hebrew term רָקִיעַ, *firmament*, may denote a solid body, as it were, *hammered out*, or, secondarily, any substance *spread out*. See Ges. Lex. ad verb. This verse does not afford so much support to the opinion that the firmament was regarded as a strictly *solid* surface, as might at first view be thought; for the plural term שָׁמַיִם, here rendered *sky*, elsewhere denotes *clouds*. See ch. xxxvi. 28, xxxviii. 37. Is it not, then, probable, that the author, in this verse, regarded the sky as clouds spread out? It does, however, seem probable that he regarded the apparent blue vault of heaven as a substantial surface, compact, stable, adhering together, חִזְקִים, like a molten mirror. To avoid this conclusion, the authors of the common version have added words which misrepresent the meaning of the original. It is somewhat in favor of the opinion that the firmament was regarded as solid by the author of Genesis, that the Hebrew term for firmament is translated στερέωμα in the Sept., and *firmamentum* in the Vulg. But this consideration is not absolutely conclusive. A needless anxiety has been manifested to make the conceptions of the sacred writers conform to the established truths of astronomical science. Nothing can be more evident than that it was not the design of Revelation to make known the truths of natural science, but to guide men to a correct religious faith, and to just views of duty.

19. *Teach us, &c.* This seems to be addressed to Job ironically, by way of reproof for his presumption; as if he had said, We should like to learn from you, who are so well acquainted with the

character and purposes of God, in what manner we should address him or discourse with him. — *darkness*: i. e. the darkness of our minds, or of the subject, or both.

20. *If I should speak, &c.*: i. e. Will any one venture to repeat to him my discourses, if I undertake to complain of the ways of Providence? If any one should carry my complaints to his ear, he would certainly be destroyed for his rashness.

21, 22. If the splendor of the firmament, illuminated by the sun, is too bright for man to behold, how can he endure the glorious majesty of its Author?

22. *And a golden brightness*: lit. *gold*. — *from the sky*: lit. *from the North*. Hence some have supposed the northern lights, or aurora borealis, to be referred to. But it is more probable that the Northern or upper hemisphere stands for the whole firmament here, as in ch. xxvi. 7. I suppose the reference is to the dazzling brightness reflected from the skies, when the sun is in the meridian. The light, mentioned without any special application, seems naturally to refer to the light of the sun. This light also dazzles the eye more than that of the aurora borealis. Others render it, *by means of the north wind*, which scatters the clouds.

23. *The Almighty, &c.* This sentiment seems to be the conclusion of the whole discourse in vindication of God. We know but very little of his nature and designs, and it is wrong to censure what we do not understand in his dispensations; especially, since we have abundant proof of his justice and goodness. — *he doth not oppress*: otherwise, *he giveth no account of his doings, &c.* Instead of יַעֲנֶנּוּ, some ancient and valuable manuscripts read יַעֲנֶנּוּ. See xxxiii. 13.

24. *Upon the wise in heart he will not look*: i. e. who confide too much in their wisdom. I prefer the present rendering of this ambiguous line, because it better suits the parallelism. Otherwise, *When none of the wise in heart can behold*: i. e. they cannot endure the brightness of his majesty. See Ros. ad loc.

XXII.

WHILST Elihu was yet speaking, Jehovah himself is represented as interposing, and addressing Job from the midst of a tempest. He does not, however, at first, address him in the language of encouragement and approbation, which Job's consciousness of integrity had led him to anticipate. Job had defended a good cause in an improper manner. The design of this discourse of the Almighty is, therefore, to reprove his complaints respecting the ways of Providence; to bring him into a proper temper of mind, and thus to prepare the way for his final vindication. Jehovah does not condescend to explain or vindicate the ways of his providence, but aims to convince Job of his inability to judge of them. He requires him, who had spoken so rashly of the divine counsels, to give an explanation of some of the works of nature which are constantly presented to his view; of the nature and structure of the earth, the sea, the light, and the animal kingdom. If he were unable to explain any one of the most common phenomena of nature, it followed that he was guilty of great presumption in finding fault with the secret counsels and moral government of God. He then pauses for an answer from Job.

Ch. XXXVIII. 2. — *that darkeneth my counsels*: i. e. speaketh of them in an obscure, erroneous, and improper manner. Gesenius supposes that *to darken* is a metaphorical expression for *to censure*.

7. *When the morning-stars, &c.* It was the custom to celebrate the laying of the corner-stone of an important building with music, songs, shouting, &c. See Zech. iv. 7; Ezra iii. 10, 11. Hence the morning-stars are represented as celebrating the laying of the corner-stone of the earth. They are called *morning-stars* on account of the greater brightness which they have just before the dawn. Some suppose that *morning-stars* denote *angels*, and that the expression has the same meaning as *sons of God* in the next line.

12. *Hast thou, in thy life, given charge to the morning, &c.* The transition from the sea to the morning is not so abrupt as it appears. For the ancients supposed that the sun sets in the ocean, and at his rising comes out of it again. The *morning* and *day-spring* seem to

mean the same thing; and the regularity of the appearance of the morning in the east is here referred to.

13. *That they should lay hold, &c.* The first light of the sun, as it strikes upon the verge of the horizon, is represented as laying hold of the ends of the earth, and shaking the wicked out of it, as dust from a sack; light being hostile to thieves and malefactors of every kind, as darkness is favorable to them. See ch. xxiv. 14–17.

14. *It is changed, &c.*: i. e. The earth, which in the darkness of night is a mere blank, but which, when illuminated by the sun, exhibits a great variety of beautiful objects, and appears like wax which has received the stamp of the seal.—*And all things stand forth as in rich apparel.* See Cocc. Comment., and Ges. upon לְבוֹשׁ. Otherwise, *And they* (the morning and day-spring) *come forth as a garment upon it.*

15. — *their light is withheld.* Darkness is the light of the wicked, i. e. that which enables them to accomplish their evil designs. Thus the strength and courage of the wicked are prostrated by the light, which discovers their evil practices.

17. — *gates of death*: i. e. of hades, the under-world.

19, 20. For similar conceptions see Hesiod, Theog. 748.

24. — *light*: i. e. the light of the rising sun, which, in a moment, as it were, pervades and illuminates the whole hemisphere.

31. — *fasten the bands, &c.* Here מְעַרְבֵי נֹת is supposed to be by *metathesis* the same as מְעַנְדֵי נֹת, from עָנָה, *to tie, to bind.* In support of this rendering, Ges. observes that the Asiatic poets often speak of the *band* of the Pleiades. The Sept. has it, δεσμὸν Πλειάδος· and the Chald., שְׁרִי, *chains.* — *the Pleiades* (in Hebrew, *Chimah*: i. e. *a heap*, a term corresponding to what we call *a cluster*) are a constellation in the sign Taurus, and make their appearance early in the spring; hence they were called by the Romans *Vergilicæ*.—*Orion* (*Chesil*, in Heb.) made its appearance early in the winter, and was considered the precursor of storms and tempests, and is hence called by Virgil *nimbosus Orion*. Æn. I. 535. According to the rendering *sweet influences*, as in the common version, the meaning is, Canst thou forbid the sweet flowers to come forth, when the Seven Stars arise in the spring? or open the earth for the husbandman's labor, when the winter season, at the rising of Orion, ties up their hands? *Patrick.*

32. — *the Signs*. מַגְרֹת, equivalent to מַגְלוֹת, lodgings, viz. of the sun, in the twelve successive months of his course; thus denoting the twelve signs of the zodiac. — *the Bear with his sons*. Bear is not the literal meaning of the Hebrew שֵׁשׁ, which rather denotes a *bier*, which is the name given by the modern Arabians to the constellation of the Great Bear. They also call the three stars in its tail *daughters of the bier*. Here these three stars are called *sons*. See *Niebuhr's Description of Arabia*, pp. 113, 114.

33. — *ordinances of the heavens*: i. e. the laws regulating the places, motions, and operations of the heavenly bodies. — *their dominion*: i. e. the influence which they have in producing the changes of the seasons.

36. The transition from the phenomena of the heavens to the mind of man appeared so great, that in the first edition I departed, with others, from the usual meaning of the words, rendering this verse, *Who hath imparted understanding to clouds, and given to meteors intelligence?* the words being supposed to denote the regularity of the clouds in coming and going, and affording the due proportion of rain to the earth. I now regard the rendering *clouds* and *meteors* far too uncertain to be adopted. For מְרִזֹת plainly denotes *reins*, in Ps. li. 8. Besides, if we suppose the reference to be to the mind of Job in particular, the intelligence with which he was able to see and admire all the phenomena which had been recounted, the transition will not appear so very violent. See *Ges. Lex. ad verb. מְרִזֹת* and שֵׁשׁ.

37. *Who numbereth the clouds, &c.* The collecting and arrangement of the clouds is expressed by a metaphor taken from a civil or military enrolment. See Ps. cxlvii. 4; 2 Sam. xxiv. 10. The clouds are metaphorically called *bottles*, as containing rain.

38. — *flows into a molten mass*: i. e. when, on account of the copious rains, the dry dust melts, as it were, into one mass.

41. — *the raven*. Bochart observes that the raven expels his young from the nest as soon as they are able to fly. In this condition, being unable to obtain food by their own exertions, they make a croaking noise, and God is said to hear it, and to supply their wants.

Ch. XXXIX. 1. — *wild goats*: i. e. the ibex or mountain-goat. It is, no doubt, the same kind of goat as that described by Burckhardt, in his travels in Syria, p. 571: "As we approached the summit of the mountain, (St. Catharine, adjacent to Mount Sinai,) we saw at a distance a small flock of mountain-goats feeding among the rocks. One of our Arabs left us, and by a widely circuitous route endeavored to get to the leeward of them, and near enough to fire at them; he enjoined us to remain in sight of them, and to sit down in order not to alarm them. He had nearly reached a favorable spot behind a rock, when the goats suddenly took to flight. They could not have seen the Arab; but the wind changed, and thus they smelt him. The chase of the *beden*, as the wild goat is called, resembles that of the chamois of the Alps, and requires as much enterprise and patience. The Arabs make long circuits to surprise them, and endeavor to come upon them early in the morning, when they feed. The goats have a leader, who keeps watch, and, on any suspicious smell, sound, or object, makes a noise, which is a signal to the flock to make their escape. They have much decreased of late, if we may believe the Arabs; who say that fifty years ago, if a stranger came to a tent, and the owner of it had no sheep to kill, he took his gun and went in search of a *beden*. They are, however, even now more common here than in the Alps, or in the mountains to the east of the Red sea. I had three or four of them brought to me at the convent, which I bought at three fourths of a dollar each. The flesh is excellent, and has nearly the same flavor as that of the deer. The Bedouins make water-bags of their skins, and rings of their horns, which they wear on their thumbs. When the *beden* is met with in the plains, the dogs of the hunters easily catch him; but they cannot come up with him among the rocks, where he can make leaps of twenty feet."

3. — *their pains*: i. e. their young, which cause their pains.

5. The following account of the wild ass is given in Robinson's *Calmet*, on the authority of the Russian professors, Pallas and Gmelin: "These animals inhabit the dry and mountainous parts of the deserts of Great Tartary, but not higher than about lat. 48°. They are migratory, and arrive in vast troops to feed, during the summer, in the tracts to the east and north of the sea of Aral. About autumn they collect in herds of hundreds, and even thousands, and direct their course southward towards India, to enjoy a

warm retreat during winter. But they more usually retire to Persia, where they are found in the mountains of Casbin, and where part of them remain the whole year. . . . They assemble in troops under the conduct of a leader or sentinel, and are extremely shy and vigilant. They will, however, stop in the midst of their course, and even suffer the approach of man for an instant, and then dart off with the utmost rapidity. They have been at all times celebrated for their swiftness. Their voice resembles that of the common ass, but is shriller."

"Xenophon says, *Cyrop. Lib. I.*, that he has long legs, is very rapid in running, swift as a whirlwind, having strong and stout hoofs. . . . Martial gives the epithet handsome to the wild ass, '*Pulcher adest onager*,' *L. xiii.*, *Epig. 100*; and Oppian describes it as '*handsome, large, vigorous, of stately gait, and his coat of a silvery color, having a black band along the spine of his back; and on his flanks patches as white as snow.*' Mr. Morier says, '*We gave chase to two wild asses, which had so much the speed of our horses, that, when they had got at some distance, they stood still and looked behind at us, snorting with their noses in the air, as if in contempt of their endeavors to catch them.*'" *Robinson's Calmet.*

9. — *the buffalo*: דָּוָן, *reem*. Otherwise, *the rhinoceros*. See Harris's *Nat. Hist.* p. 421. According to others, *the wild oryx*. But it is probable, from the nature of the description, that an animal of the beeve kind is intended; i. e. one which appears, from its form and strength, to be qualified to do the business of the tame ox. So the wild ass is, by implication, compared with the tame, in verse 7. In other passages where it occurs, it is parallel with animals of the beeve kind, and is mentioned as having horns, whereas the rhinoceros has but one short one. See *Numb. xxiii. 22, xxiv. 8*; *Deut. xxxiii. 17*; *Ps. xxii. 21, xxix. 6, xcii. 10*; *Is. xxxiv. 7*. For other arguments, see a long and highly satisfactory article in *Robinson's Calmet*, from which I extract what follows: "Under the *reem* we are to understand the buffalo of the eastern continent, the *bos bubalus* of Linnæus, which differs from the bison or American buffalo chiefly in the shape of the horns, and the absence of the dewlap. This animal is indigenous, originally, in the hotter parts of Asia and Africa, but also in Persia, Abyssinia, and Egypt; and is now also naturalized in Italy and southern Europe. As, therefore, it existed in the countries all around Palestine, there is every reason to suppose that it was also found in

that country, or, at least, in the regions east of the Jordan and south of the Dead sea, as Bashan and Idumea.

“The Oriental buffalo appears to be so closely allied to our common ox, that, without an attentive examination, it might be easily mistaken for a variety of that animal. In point of size it is rather superior to the ox; and, upon an accurate inspection, it is observed to differ in the shape and magnitude of the head, the latter being larger than in the ox. But it is chiefly by the structure of the horns that the buffalo is distinguished, these being of a shape and curvature altogether different from those of the ox. They are of gigantic size in proportion to the bulk of the animal, and of a compressed form, with a sharp exterior edge; for a considerable length from their base these horns are straight, and then bend slightly upwards; the prevailing color of them is dusky or nearly black. The buffalo has no dewlap; his tail is small, and destitute of vertebræ near the extremity; his ears are long and pointed. This animal has the appearance of uncommon strength. The bulk of his body, and prodigious muscular limbs, denote his force at the first view. His aspect is ferocious and malignant; at the same time that his physiognomy is strongly marked with features of stupidity. His head is of a ponderous size; his eyes diminutive; and what serves to render his visage still more savage are the tufts of frizzled hair which hang down from his cheeks and the lower part of his muzzle.”

“Niebuhr remarks, that he saw buffaloes not only in Egypt, but also at Bombay, Surat, on the Euphrates, Tigris, Orontes, at Scanderoon, &c., and indeed in almost all marshy regions, and near large rivers.”

“All the evidence goes to show that it (the buffalo) has been domesticated only at a comparatively recent period; and that the Hebrews, therefore, were probably acquainted with it only as a wild, savage, ferocious animal, resembling the ox; and it was, not improbably, often intended by them under the epithet *bulls of Bashan*.”

13. *The wing of the ostrich moveth joyfully.* For an excellent description of the ostrich, see Harris's Nat. Hist. p. 318. Dr. Shaw observes: “When I was abroad, I had several opportunities of amusing myself with the actions and behavior of the ostrich. It was very diverting to observe with what dexterity and equipose of body it would play and frisk about on all occasions. In the heat of the day, particularly, it would strut along the sunny side of the

house with great majesty. It would be perpetually fanning and priding itself with its *quivering, expanded wings*, and seem, at every turn, to admire and be in love with its own shadow. Even at other times, when walking about, or resting itself on the ground, the wings would continue their fanning and vibrating motions, as if they were designed to mitigate and assuage that extraordinary heat wherewith their bodies seem to be naturally affected." *Travels*, p. 450, 4to.—*Hath she not the wings and feathers of the stork?* lit. *the pious bird*; in allusion to the fable of the stork's feeding her young with her own blood. Ges. renders the line, *But are her wings and feathers pious?* But to call the *wings* and *feathers* pious seems to me too harsh. It is mentioned, as a remarkable circumstance, that the ostrich, having black and white feathers, like the pious or affectionate bird, the stork, should yet differ so much from it in disposition. See note on ver. 16. The description of the ostrich is placed between that of the buffalo and the horse on account of her resemblance to a quadruped.

"The ostrich is considered to be the largest of birds, and the connecting link between quadrupeds and fowls. Its head and bill somewhat resemble those of a duck, and the neck may be compared to that of a swan, but that it is much longer; the legs and thighs resemble those of a hen, but are very fleshy and large. The end of the foot is cloven, and has two very large toes, which, like the leg, are covered with scales. These toes are of unequal sizes; the largest, which is on the inside, being seven inches long, including the claw, which is near three fourths of an inch in length, and almost as broad; the other toe is but four inches long, and is without a claw. The height of the ostrich is usually seven feet, from the head to the ground; but from the back it is only four; so that the head and the neck are above three feet long. From the head to the end of the tail, when the neck is stretched in a right line, it is seven feet long. One of the wings, with the feathers stretched out, is three feet in length. The plumage is generally white and black, though some of them are said to be gray. There are no feathers on the sides of the thighs, nor under the wings. The lower half of the neck is covered with smaller feathers than those on the belly and back, and the head and upper part of the neck are covered with hair. At the end of each wing there is a kind of spur, resembling the quill of a porcupine, about an inch long; and about a

foot lower down the wing is another of the same description, but something smaller.

“The ostrich has not, like most other birds, feathers of various kinds; they are all bearded with detached hairs or filaments, without consistence and reciprocal adherence. The consequence is, that they cannot oppose to the air a suitable resistance, and therefore are of no utility in flying, or in directing the flight. Besides the peculiar structure of her wings, the ostrich is rendered incapable of flight by her enormous size, weighing seventy-five or eighty pounds.” *Robinson's Calmet*.

14. — *she layeth her eggs on the ground.* The verb תָּעַז here means, I suppose, *to commit to*, or *to deposit upon*, not *to abandon in*. The meaning is, that the ostrich, instead of building her nest on some high rock or tree, like other birds, deposits them upon the ground, where they are exposed to the view of every traveller, and the foot of every wild beast. — *She warmeth them in the dust.* I do not understand the meaning to be, that she abandons her eggs, to be hatched by the warmth of the sun heating the sand or dust; but rather that she broods over them in so exposed a place. The fact is, that the ostrich usually sits upon her eggs as other birds do; but then she so often wanders, and so far, in search of food, that frequently the eggs are addle by means of her long absence from them. To this account we may add, when she has left her nest, whether through fear, or to seek food, if she light upon the eggs of some other ostrich, she sits upon them and is unmindful of her own. The Arabian poets often allude to this peculiarity of the ostrich. The following is quoted from Nawabig by Schultens:

There are, who, deaf to nature's cries,
On stranger tribes bestow their food;
So her own eggs the ostrich flies,
And, senseless, rears another's brood.

“Notwithstanding the stupidity of this animal,” says Dr. Shaw, “its Creator hath amply provided for its safety, by endowing it with extraordinary swiftness, and a surprising apparatus for escaping from its enemy. ‘They, when they raise themselves up for flight, laugh at the horse and his rider.’ They afford him an opportunity only of admiring at a distance the extraordinary agility, and the stateliness,

likewise, of their motions, the richness of their plumage, and the great propriety there was in ascribing to them *an expanded, quivering wing*. Nothing, certainly, can be more entertaining than such a sight; the wings, by their rapid but unwearied vibrations, equally serving them for sails and oars; while their feet, no less assisting in conveying them out of sight, are no less insensible of fatigue." *Travels*, 8vo. Vol. II. p. 343.

"The surprising swiftness of the ostrich is expressly mentioned by Xenophon in his *Anabasis*; for, speaking of the desert of Arabia, he states that the ostrich is frequently seen there; that none could take them, the horsemen who pursue them soon giving it over; for they escaped far away, making use of both their feet to run, and of their wings, when expanded, as a sail to waft them along." *Robinson's Calmet*.

In regard to the proverbial stupidity of the ostrich, Dr. Shaw observes, that, in addition to her neglect of her young, "she is likewise inconsiderate and foolish in her private capacity, particularly in the choice of food, which is frequently highly detrimental and pernicious to it; for she swallows everything greedily and indiscriminately, whether it be pieces of rags, leather, wood, stone, or iron. When I was at Oran, I saw one of these birds swallow, without any seeming uneasiness or inconveniency, several leaden bullets, as they were thrown upon the floor, scorching hot from the mould." *Shaw's Travels*, 8vo. Vol. II. p. 345.

16. *She is cruel*, &c. "On the least noise or trivial occasion," says Dr. Shaw, "she forsakes her eggs, or her young ones, to which perhaps she never returns; or if she does, it may be too late either to restore life to the one, or to preserve the lives of the others. Agreeable to this account, the Arabs sometimes meet with whole nests of these eggs undisturbed; some of them are sweet and good, others are addle and corrupted; others, again, have their young ones of different growth, according to the time, it may be presumed, they have been forsaken of the dam. They often meet with a few of the little ones, no bigger than well-grown pullets, half-starved, straggling and moaning about, like so many distressed orphans for their mother." *Travels*, 8vo. Vol. II. pp. 344, 345. This want of affection is also recorded in Lam. iv. 3. — *Her labor*, &c.: i. e. in laying her eggs. The ostrich is naturally a timid bird, but it is here said that *she feareth not*: i. e. she has no affectionate fear for her young; she abandons her nest without fears of what may happen to it.

17. — *hath denied her wisdom.* The Arabs have the proverbial expression, *More foolish than an ostrich.*

18. — *lifteth herself up:* i. e. lifteth up her head and body, and spreadeth her wings, in order to escape the pursuer. The expression does not imply that her feet quit the ground.

19. — *horse.* The whole description refers to the horse as he appears in war. — *Hast thou clothed his neck with his quivering mane?* I am now convinced that the rendering *thunder* is untenable. The neck of the horse must be regarded as *clothed* with what is addressed to the sense of sight; and the noise made by the horse is referred to in another line. רַעְמָה denotes *trembling, quivering*, and is used

poetically to denote the mane of a horse, which appears to quiver on the neck of a high-bred one on account of its fatness, or which is erect and trembles in the excitement of running. See Ges. Lex. ad רַעְמָה.

Umbreit renders the line, *Hast thou clothed his neck with loftiness?* supposing the רַעְמָה to be formed from the Chald. רַעַם, equivalent to the Hebrew רוּם. But this is conjecture.

20. *How majestic his snorting! how terrible!* There may, at first view, appear something ludicrous in speaking of the majestic snorting of a horse. But let one conceive of the war-horse, and suppose, moreover, that he has, or will, come against him in war, and the associations will be different. It is to be recollected, too, that the horse was peculiarly an object of terror to the Hebrews, on account of their ignorance of horsemanship. See Is. xxxvi. 8, and the note. Jeremiah says, ch. viii. 16,

From Dan is heard the snorting of their horses,
At the sound of the neighing of their steeds the whole land
trembleth.

See Virg. Georg. III. 85, &c. Æn. XI. 496.

24. — *he devoureth the ground.* This expression is still used in Arabia to denote prodigious swiftness. See also Virg. Georg. III. 143.

26. — *toward the south.* Most of the species of hawks are said to be birds of passage. The instinct which teaches such birds to know the proper time for migrating in search of food, or of a warmer climate, or both, is probably referred to.

29. — *discern it from afar.* See Iliad, xvii. 674. :

— ὡστ' αἰετος, ὃν ῥά τε φασὶν
᾽Οξύτατον δέρεσθαι ὑπουρανίων πετεηνῶν.

As the bold bird, endued with sharpest eye
Of all that wing the mid ærial sky.

Pope.

XXIII., XXIV.

THE Almighty is now represented as pausing, and demanding of Job an answer to his questions, and inviting him to defend his cause. But the admonitions of Elihu and of the Almighty have produced their proper effect; Job is impressed with the most profound reverence of the majesty of God; he has lost that boldness and presumption with which he once challenged the Almighty to a controversy, and he acknowledges his weakness, and the rashness of his complaints, and bold appeals to God. But to make his submission and penitence more complete and impressive, the Almighty is represented as addressing him in a still severer tone of reprehension. In reference to his boldness in desiring to enter into a controversy with him, the Deity challenges him to emulate a single exertion of the divine power. He adds the description of the river-horse, and the crocodile, by which his power is strikingly illustrated. From the whole discourse it follows, that it is better for man to submit without murmuring to the will of so great a Being than to contend with him, and require him to give an account of his doings.

Ch. XL. 15. — *the river-horse.* This animal is usually mentioned by the ancients in connexion with the crocodile, which is supposed to be denoted by the leviathan. The description seems to apply to the river-horse rather than to the elephant, in several particulars, which are well stated by Herder.* “In general, the description is undoubtedly that of an animal whose usual resort is the river, since it is introduced, as something singular, that he eateth grass like the ox, that the mountains bring him forth food, and the beasts of the field play around him. He sleeps among the reeds, and lies concealed among

* Spirit of Hebrew Poetry, Vol. I. p. 107, Marsh's Translation.

the marshes on the shore of the river, which clearly does not suit a description of the elephant. He goes against the stream, as if he would drink up the river with his enormous mouth, a character not well fitting a land-animal. His strength too is in his loins, and his force is in the navel of his belly, where, on the contrary, the elephant is weakest. He that made him has furnished him with a sword; for the sharp-pointed and projecting tusks of the hippopotamus may be considered his weapons; and the language applies better to these than to the weapons of the elephant. Since, moreover, the name behemoth itself is probably the Egyptian name of this animal, *p-ehe-mouth*, (river-ox,) here modified, as all foreign words were by the Hebrews and Greeks, to suit their own forms, and since, in company with the crocodile, it is placed apart from the land-animals, which also are arranged in a separate discourse by themselves, and represented, as all creatures of the watery realm are by the Orientals, as something foreign and monstrous, it seems to me that this opinion has at least a balance of probabilities in its favor, and will soon become the prevailing one."

"The appearance of the hippopotamus, when on the land, is altogether uncouth, the body being extremely large, flat, and round, the head enormously large in proportion, and the legs as disproportionately short. Authors vary in describing the size of this animal. The length of a male has been known to be seventeen feet, the height seven feet, and the circumference fifteen; the head three feet and a half, and the girt nine feet; the mouth in width about two feet. The general color of the animal is brownish; the ears small and pointed, and lined very thickly with fine, short hairs; the eyes small in proportion to the creature, and black; the lips very thick, broad, and beset with a few scattered tufts of short bristles; the nostrils small. The armament of teeth in its mouth is truly formidable; more particularly the tusks of the lower jaw, which are of a curved form, somewhat cylindrical; these are so strong and hard that they will strike fire with steel, are sometimes more than two feet in length, and weigh upwards of six pounds each. The other teeth are much smaller; those in the lower jaw are conical, pointed, and projecting forwards almost horizontally. The whole surface of the body is covered with short hair; but more sparingly on the under parts than on the upper. The tail is short, thick, and a little hairy. The feet are large, and each of the four

lobes, or toes, furnished with a hoof. The color of the hippopotamus, when just emerging from the water, is palish brown, or mouse-color, inclining to a bluish tinge, with the skin appearing through the hair; but this appearance vanishes as the skin becomes dry." See *Robinson's Calmet*, Art. *Behemoth*, where is an interesting description, extracted from the *Travels of Ruppell*, the German naturalist, of the capture of one of these animals, which measured from the snout to the end of the tail fifteen feet; and his tusks from the root to the point, along the external curve, twenty-eight inches. See also, in *Dr. Shaw's Travels*, an engraving of the mosaic pavement at Præneste, in which the river-horse and crocodile are placed in company, the former being *in the midst of reeds and fens*.

17. — *like the cedar*. "The tail of the hippopotamus, although short, is thick, and may be compared with the cedar for its tapering, conical shape, and its smoothness, thickness, and strength. But although it is thick, short, and very firm, yet he moves and twists it at pleasure; which is considered, in the sacred text, a proof of his prodigious strength." *Scheuchser*.

19. — *his sword*. This refers to the long, bending teeth of the animal, with which he, as it were, mows the grass. The ἄρπη, i. e. *the sickle*, or *scythe*, was ascribed to this animal by some of the ancient Greek writers. Thus *Nicander*, *Theriac*. ver. 566, quoted by *Ros.* :

Ἡ ἵππου, τὸν Νεῖλος ὑπὲρ Σάιν αἰθαλόεσσαν
Βόσκει, ἄροῦρησιν δὲ κακίην ἐπιβάλλεται ἄρπην.

In the next verse the reason of his being furnished with it is given, viz. that, although he was an aquatic animal, he procured his food, not from the rivers, but from the grassy mountains.

21. — *lote-trees*. See *Ges.* upon יָדָן. 3d edit.

23. — *a Jordan*: i. e. a river as large as the Jordan; for the river-horse could not have lived upon the Jordan. Undoubtedly, the author understood, that, like the crocodile, he was found upon the Nile. He mentions the Jordan as an instance of a great river; and it seems to be an argument that the writer was a native of Palestine, and wrote for those who were familiar with the Jordan, that he mentions it as an instance of a great stream. The overflowing of it would not frighten the river-horse, because he was amphibious.

Ch. XLI. 1. — *the crocodile*. See note on ch. iii. 8. The crocodile is here described in the hyperbolical style of Eastern poetry. See Harris's Nat. Hist. p. 245. The following description of the crocodile is from Shaw's Zoölogy, Vol. III. p. 184.: "The crocodile, so remarkable for its size and powers of destruction, has in all ages been regarded as one of the most formidable animals of the warmer regions. It is a native of Asia and Africa, but seems to be most common in the latter; inhabiting large rivers, as the Nile, the Niger, &c., and preying principally on fish, but occasionally seizing on almost every animal which happens to be exposed to its rapacity. The size to which the crocodile sometimes arrives is prodigious; specimens being frequently seen of twenty feet in length; and instances are commemorated of some which have exceeded the length of thirty feet. The armor, with which the upper part of the body is covered, may be numbered among the most elaborate pieces of Nature's mechanism. In the full-grown animal it is so strong and thick as easily to repel a musket-ball. The whole animal appears as if covered with the most regular and curious carved work. The mouth is of vast width, the gape having a somewhat flexuous outline, and both jaws being furnished with very numerous, sharp-pointed teeth. The number of teeth in each jaw is thirty or more, and they are so disposed as to alternate with each other, when the mouth is closed. The legs are short, but strong and muscular. — In the glowing regions of Africa, where it arrives at its full strength and power, it is justly regarded as the most formidable inhabitant of the rivers. It lies in wait near the banks, and snatches dogs and other animals, swallowing them instantly, and then plunging into the flood, and seeking some retired part, where it may be concealed, till hunger again invites it to its prey." — *Or press down, &c.*: i. e. Canst thou put a cord into his mouth, so as to draw him with it as with a bridle? See Ges. upon רָפַשׁ .

2. — *a rope — a ring*: i. e. by which he might be fastened to the land, after he was caught.

5. — *for thy maidens*: i. e. for their amusement.

6. — *lay snares for him?* &c.: i. e. Do the fishermen in company catch him, and sell him like fish?

8. *Thou wilt not do it again!* i. e. It will prove fatal to thee.

9. *Behold, his hope*: The third person for the second. The meaning is, *Thy hope* (of taking him) *is vain*. See ch. xxxii. 15, and note. See also Glass. Phil. Sac. pp. 318, 647. ed. Dath.

13. — *his garment*: i. e. his skin. — *his jaws*: lit. *his double bridle*, which his jaws resembled.

15. — *shields*: i. e. scales.

18. — *eyelashes of the morning*. This may happen, says Schultens, when the crocodile lifts his head above water in the night. His staring eyes, which are the first object that strikes the beholder, may then be compared to the dawning light. The eyes of the crocodile are said to be small. But, as Bochart observes, they are so remarkable, that, when the Egyptians would represent the morning by a hieroglyphic, they painted a crocodile's eye.

19–22. Here the crocodile is described as in pursuit of his prey on land. His mouth is then open, his blood inflamed, his breath thrown out with prodigious vehemence, like volumes of smoke, and heated to such a degree as to seem a flaming fire. *Strength* and *Terror* are represented as animated beings, the one seated on his neck, and the other bounding before him.

26. — *doth not hold*: i. e. will not pierce him and remain fixed in him, but is repelled and beaten back by the excessive hardness of his skin.

30. — *potsherds*. His scales are compared to fragments of broken earthen vessels. — *thrashing-sledge*. חריוץ. His outer skin, or coat of mail, is represented as rough and pointed like a thrashing-sledge. This was an instrument for rubbing or beating out grain upon the thrashing-floor. It consists of three or four rollers of wood, iron, or stone, made rough, and joined together in the form of a sledge or dray; and is drawn by oxen over the grain in order to separate the kernels from the ear. See Ges. ad verb.

32. — *shining path*: viz. the white foam which he stirs up in his passage through the water.

34. *He looketh down, &c.*: i. e. Although a reptile, he is not afraid of the fiercest wild beasts.

XXV., XXVI.

JOB is now represented as impressed with a deep sense of his presumption and irreverence in his former discourses, and expressing his penitence in the strongest terms of self-condemnation. The way is thus prepared for the vindication of the integrity and piety

of Job by the Deity, and consequently for the decision of the question which had been the great subject of controversy. The Almighty decides that the friends of Job *had not spoken that which was right*, in contending that the misery of Job was inflicted by God as the punishment of his sins; and that Job had spoken the truth, in maintaining that no man's character can be ascertained by his external condition. He confirms his decision by restoring him to his former prosperity.

Ch. XLII. 3. *Who is he, &c.* This is repeated from ch. xxxviii. 2, where the question is asked by the Deity. As if Job had said, Alas! who is it, as thou sayest, that hideth, &c. I am the presumptuous man.

4. *I will ask thee, &c.* I will no more dispute and endeavor to contend with thee with the pride of an equal, but inquire of thee with the humility of a scholar. The words which Jehovah had spoken to Job by way of challenge, ch. xxxviii. 3, and xl. 7, Job uses in the spirit of deep submission.

5. — *hearing of the ear — eye seen.* This may mean only, that Job had a much more perfect knowledge of the Deity than before, as knowledge which is gained by seeing is proverbially more accurate and thorough than that which comes to us by the report of others. It is said that Jehovah spake from the whirlwind, but no visible form is mentioned.

6. — *I abhor myself:* i. e. my former rash speeches respecting thee.

7. — *ye have not spoken concerning me that which is right, as hath my servant Job.* This language is to be understood comparatively, for Job has just been censured for rashly complaining of the ways of God; and it is to be understood relatively, i. e. with reference to the main subject of discussion. They had not spoken right, in maintaining that misery is always a proof of guilt, and in condemning an apparently upright and good man, merely because he was afflicted. They had not spoken so well, in supporting such a proposition, and in heaping unmerited reproach upon a good man, as Job had, in denying the proposition, and in maintaining his innocence. See Introduction, p. xx.

11. — *a piece of money — a ring of gold:* i. e. as tokens of regard.

14. The names of Job's daughters have reference to their loveliness ; Jemima denoting *dove*, or, as some suppose, *fair as the day* ; Kezia, *cassia* ; and Kerenhappuch, *horn of beautiful paint*, i. e. beautiful as those whose persons are adorned to the utmost extent.

15. — *among their brethren*. This, being contrary to custom, is mentioned for the purpose of showing the extent of Job's wealth, as well as the excellence of his daughters. See Numb. xxvii. 8.

